The Sunday School Times

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The Hands of the Lord Jesus

Never were any hands like those whose little fingers first clasped the fingers of Mary and reached, as it were, into her very heart. How she and Joseph must have loved them as they saw them first in the manger at Bethlehem and felt their feeble grasp and rejoiced in the perfect formation of all ten fingers! They must have watched them with keen interest as they grew stronger and deftly performed the tasks given to them in the home at Nazareth. And if those hands worked with the simple Palestinian tools in the carpenter's shop, as they may have done, surely the work must have been neatly and thoroughly done. Those were the hands of the One who "took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). But their full power was manifested after the baptism in Jordan, when John "saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). Perhaps the Lord Jesus clasped the strong, hard hands of Simon and Andrew when He called them from their fishing nets. It was not long before He visited at Peter's house and, learning that his wife's mother was sick, He took her hand in His, "and lifted her up; and immediately the fever left her, and she ministered unto them" (Mark 1:31). Then He condescended to "put forth his hand" and touch a leper, "and as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed" (Mark 1:42). How good and how strong His hand must have felt to Peter when, beginning to sink beneath the waves, he cried out, "Lord, save me." "And immediately Jesus stretched forth his hand, and caught him . . ." (Matt. 14:30, 31). And so one can trace the gracious work of those tender, strong hands through the Gospels, until they were voluntarily stretched out on the cross for us. "See! from his head, his hands, his feet, sorrow and love flow mingled down." After the resurrection they began again their loving ministry. It was the pierced hands that dispelled Thomas's doubt (John 20:27, 28); and they prepared the fire, fish, and bread for that early morning breakfast by the Sea of Galilee when the Lord Jesus invited His disciples to "come and dine" (John 21:12). One of His last spoken messages on earth referred to His hands, and these words ought to bring encouragement to us at this Christmastide, when there is much trouble in the church and in the world. His disciples were "terrified and affrighted" when He suddenly appeared in their midst, but He said: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39). Why should we ever fear or be discouraged? For the blood flowed from those hands for all who trust the Lord Jesus as Saviour, and we who know Him look forward to the time when we shall see them with our own eyes. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.)

The Messiah in Prophecy and Fulfillment

Notes From a Layman's Greek Testament by Ernest Gordon

The book of the generation of Jesus Christ (Matt. 1:1).

THIS is another intimation of the parallel between the first and second creations. The Gospel of Matthew, in these opening words, follows the phraseology of Genesis as the Gospel of John does. "These are the generations of the heavens and of the earth. . . . This is the book of the generations of Adam" (Gen. 2:4; 5:1). "The book of the generation of Jesus Christ" suggests a new creation, a Second Adam.

The words, "son of Abraham" and "son of David," in the genealogy refer to the two covenants, the covenant of the Land and the covenant of the King.

Comfort for Dark Days

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

And she shall bring forth a son, and thou shalt call his name JESUS (Matt. 1:21).

Messiah's name was foretold under many titles in the Old Testament—Shiloh, Emmanuel, the Prince of Peace, the Branch, the Desire of All Nations—but not till the angel announced to His mother His true name, "JESUS: for he shall save his people from their sins," was there any distinct intimation of this name. Some think that the name was kept secret in order that it might not be assumed by pretenders before the Lord Himself came.

And thou Bethlehem in the land of Juda (Matt. 2:6).

So-called to distinguish it from Bethlehem in Zebulon (Josh. 19:15). Jeremiah (26:18) tells us that this

prophecy of Micah was made in the days of Hezekiah, hence Micah quotes from Isaiah and not vice versa. The same millennial picture (Isa. 2:1-5) that appears before the announcement of Immanuel's birth appears before the announcement of the place of his birth in Micah 4:1-5.

Then Herod, when he had privily called the wise men, enquired of them diligently . . . (Matt. 2:7).

The great prophecy of Messiah's advent in Daniel 9:24-27 finds unnoticed but obvious reference all through the New Testament. "Can ye not discern the signs of the prophetic juncture" (*kairos*), the convergence of prophecy upon Me as the Messiah? (Matt. 16:3.) Micah predicted the birthplace of the Messiah; Daniel the time of His appearing. Herod inquired of the Wise Men, not "diligently," but exactly (*akribos*). He is thinking of the astronomical interpretation of the prophecy and what time the star appeared.

He also asks for accurate investigation of the time of the young child's birth (*exezetasete*, cross-questioned closely). That the time of the child Jesus' birth was the subject of accurate research is clear from the words of verse 16, "slew all the children . . . from two years old and under, *according to the time which he had accurately inquired of the wise men.*"

In the beginning of Christ's ministry, the unclean spirit in the Capernaum synagogue cried out, "I know thee who thou art, the Holy One of God" (Mark 1:24). This echoes Daniel 9:24, "To anoint the most holy. "I know that Messias cometh, which is called Christ," said the Samaritan woman (John 4:25). As the word "Messiah" occurs only in Daniel 9, this, too, runs back to that prophecy — a Samaritan note in the universal expectation of Messiah based on the expiration of the seventy weeks.

So Peter in his First Epistle (1:10, 11) speaks of the prophets' inquiring as to what person and to what juncture the Spirit of Christ referred when He predicted beforehand the sufferings of Messiah ("shall Messiah be cut off," Dan. 9:26). Gabriel's announcement opened with, "Seventy weeks are determined *upon thy people* and *upon thy holy city*" (9:24). When the Gospel of Luke opened (2:25), it showed us expectant Simeon "waiting for the consolation of Israel" (*thy people*) and Anna speaking (2:38) "of him to all them that looked for redemption in Jerusalem" (*thy holy city*). Gabriel in Daniel 9:27 had predicted the end of sacrifice in the Temple. "He shall make it desolate, even until the consummation, and that determined . . ." So Jesus, in taking leave of His rejecting Israel, had said, "Behold, your house [that is, the Temple] is left unto you desolate" (Matt. 23:38).

He shall be . . . called the Son of the Highest . . . and the power of the Highest shall overshadow thee (Luke 1:32, 35).

Elyon, the Highest, is the name of God associated in the Old Testament with the Gentile world. Melchizedek was priest of the Most High God and Balaam the prophet "knew the knowledge of the most High" (Num. 24:16). It suggests the earliest worship of God before the call of Abraham. Luke as a Gentile would note this as an indication of the universal character of Christ's coming ministry.

The Annunciation of Gabriel is cast in Trinitarian form and the Magnificat of Mary corresponds to it:

Luke 1:35	*Luke 1:49, 50*
The Holy Ghost shall come upon thee	Holy is his name
The power of the Highest shall overshadow thee	He that is mighty hath done to me great things
That holy thing . . . born of thee shall be called the Son God.	His mercy is on them that fear him from generation to generation.

His mercy is the Messiah, Christ acting on successive generations until His second coming. He is the Mercy who was promised to our fathers, to Abraham, and his seed forever (v. 55); the Mercy sworn to Father Abraham (vs. 72, 73); "the tender mercy of our God; whereby the dayspring from on high hath visited us" (v. 78).

And the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Luke 1:32, 33).

To some it seems ridiculous to "put finger on verse and claim the promise," yet a beautiful illustration of this practice occurs in the Psalms.

The great Eighty-ninth Psalm, in its first thirty-seven verses, is a summary and reiteration of the words of Nathan the prophet to David, the promise of an everlasting throne for the Son of God, which promise was repeated later in the angelic annunciation to Mary. It closes in verses 35-37 with, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

The rest of the Psalm is thought to be

(*Continued on page 1120*)

Coming Next Week

WHEN a great city is stirred by a spiritual revival, it is front-page news in the Christian world. But when that city is the sophisticated movie capital of the world, even the secular press and news weeklies take note. Such has been the case of the recent evangelistic campaign of the Christ for Greater Los Angeles Committee. Now Cutler B. Whitwell will tell the full story of the revival in THE SUNDAY SCHOOL TIMES, in two articles, beginning next week. They are entitled, **"The Great Awakening in Los Angeles."**

An important side light on the International Uniform Lessons in the Book of Acts, which run through the first quarter of 1950, has been prepared by Dr. Merrill C. Tenney, Dean of Graduate School, Wheaton College. The first of his series of two articles, entitled, **"The Environment of the Early Church,"** will appear next week.

Notes on Open Letters

A Question for Christmas Time

Is there any chance that I can get the whole of the enclosed poem? I want it for precious grandchildren. How I used to love it, when, years ago in old England, the head nurse used to sing it to us! Perhaps it hasn't come over to this country, but if not, perhaps some of your English contributors to the "Round Table" who still live there may know it. . . .

How I value THE SUNDAY SCHOOL TIMES, standing true to the faith, when so much is giving way to the sad trend of these last days!—*A Washington reader.*

The writer has sent the following lines of the old poem, which are all that she can remember:

Once in a pleasant garden,
God placed a happy pair,
And all around was peaceful
And all within was fair. . . .
But oh! they disobeyed Him,
The one thing He denied
They longed for, took, and tasted
They ate it, and they died.
But in His love and pity
At once the Lord declared
That man, though lost and ruined,
Might after all be spared,
For one of God's descendants
Not sinful, like the rest
Should bruise the head of Satan
And man be saved and blest.
Thousands of years were over,
Adam and Eve had died;
The following generation
And many more beside.
At last, some shepherds
Watching beside their flocks one night
Were startled in the darkness
By strange and heavenly light.

It will be noted that the hymn begins in the Garden of Eden and takes one on to Bethlehem, where "there were in the same country shepherds abiding in the field, keeping watch over their flocks by night" (Luke 2:8). If any reader of the TIMES can tell where the poem may be found today, or can supply the remainder of it, will he please write to the **Editor.**

Redemption's Story in Bible Language

The glorious good news of salvation from creation to consummation

Compiled by LOIS M. RAWS

Several years ago at a chapel service at Columbia Bible College Miss Raws gave this unusual arrangement of Scripture verses as a message. The references have not been included in the story itself, in order not to interrupt the reading, but they will be found at the end of the article. Miss Raws is a daughter of Dr. Addison C. Raws, director of the Keswick Colony of Mercy and of the summer conferences held at Keswick Grove, N. J.; and she is now in China as a missionary in her first term of service under the China Inland Mission.

IN THE beginning, God created the heaven and the earth. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. The Lord of hosts is his name. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

HOW art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the most High. Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, . . . Ye shall not surely die. She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And Adam and his wife hid themselves from the presence of the Lord God. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Then Abraham gave up the ghost, and died . . . and was gathered to his people. And Isaac gave up the ghost, and died, and was gathered unto his people. And when Jacob had made an end of commanding his sons, he . . . yielded up the ghost, and was gathered unto his people. Joseph died . . . and he was put in a coffin in Egypt.

MY PEOPLE have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. I have laid help upon one that is mighty. His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Thou shalt call his name Jesus: for he shall save his people from their sins. Behold the handmaid of the Lord; be it unto me according to thy word. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Glory to God in the highest, and on earth peace, good will toward men. And Jesus increased in wisdom and stature, and in favour with God and man. Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

He is despised and rejected of men; a man of sorrows, and acquainted with grief. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. My God, my God, why hast thou forsaken me? When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared . . . and the angels said unto them, Why seek ye the living among the dead? He is not here, but is risen. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Thou therefore endure hardness, as a good soldier of Jesus Christ — Faithful is he that calleth you, who also will do it. Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead . . . and you hath he quickened,

who were dead in trespasses and sins. For by grace are ye saved through faith, and that not of yourselves: it is the gift of God. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Sin shall not have dominion over you: for ye are not under the law, but under grace. Strengthened with all might, according to his glorious power. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

ACCORDING to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

As for God, his way is perfect. He led them forth by the right way. For he satisfieth the longing soul, and filleth the hungry soul with goodness. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. Bless the Lord, O my soul: and all that is within me, bless his holy name. This God is our God for ever and ever: he will be our guide even unto death.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

I saw seven golden candlesticks; and in the midst . . . one like unto the Son of man, and when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

And before the throne there was a sea of glass like unto crystal . . . and round about the throne, were four beasts . . . and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain . . . and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did

Texts Used in This Article

Genesis 1:1.
Psalm 18:9-11.
Psalm 19:1-3.
Psalm 90:2.
Job 26:7-9.
Isaiah 51:15.
Psalm 8:3-6.
Isaiah 14:12-14.
Genesis 3:1, 4, 6, 8.
Romans 5:12.
Genesis 25:8.
Genesis 35:29.
Genesis 49:33.
Genesis 50:26.
Jeremiah 2:13.
Isaiah 59:1, 2.
Matthew 23:37.
Isaiah 59:16.
Psalm 89:19.
Isaiah 9.6.
Matthew 1:21.
Luke 1:38.
Luke 2:7, 14, 52.
Luke 3:21, 22.
Isaiah 53:3.
John 17:11, 15.
John 19:17, 18.
Mark 15:34.
John 19:30.
John 3:16.
Luke 24:1, 5, 6.
Acts 1:7, 8.
Matthew 28:19, 20.
2 Timothy 2:3.
1 Thessalonians 5:24.
Acts 1:11.
Ephesians 1:18-20.
Ephesians 2:1, 8.
Colossians 2:6.
Romans 6:14.
Colossians 1:11.
Colossians 3:2, 3.
Philippians 1:20, 21
Psalm 23.
Psalm 27:4, 5.
Isaiah 41:10.
Isaiah 43:2.
Philippians 3:10.
Deuteronomy 31:8.
Isaiah 40:28-31.
Psalm 91:1, 2.
Psalm 18:30.
Psalm 107: 7, 9, 29, 30.
Psalm 84:11.
Psalm 66:12.
Psalm 68:19.
Psalm 71:23, 24.
Psalm 103:10-12.
2 Corinthians 2:14.
Psalm 103:1.
Psalm 48:14.
1 Thessalonians 4:13, 14, 16-18.
Revelation 1:12, 13, 17, 18.
Revelation 4:6, 8.
Revelation 5:6, 9, 10.
Revelation 12:10, 11.
Revelation 21:1, 3, 4, 22, 23, 25.
Revelation 22:3, 4, 20.

lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day: for there shall be no night there. The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Come quickly.

III. The Fallacy of Papal Jurisdiction

Why the Roman Church is without a shred of support in her claim that her popes are head of the whole Church

By J. B. ROWELL, Th.D.

"CHRIST gave Peter power to govern the Church," is the claim made in the literature published by the Knights of Columbus, under the title "Why Millions Call Him 'Holy Father.'" This has appeared in millions of copies of the various popular magazines. If no Protestant reply is forthcoming, it is inferred that no reply is possible. For truth's sake, and in the interests of inquirers, this statement goes forth.

The booklet, "Why Millions Call Him 'Holy Father,'" makes the claim that Peter's power to govern the church is founded on the Scripture, "Feed my lambs . . . feed my sheep," as found in John 21:15-17. Bellarmine is supposed to have made the same claim, and yet the closest examination of this text fails to afford the slightest support for it. If any will examine the claims of the Roman Church in this connection, and this Scripture as the argument for them, they will readily agree with one authority who stated that this argument surpasses other arguments "in superlative silliness and impertinence" (Edgar).

The Third Petrine Text — The Claim

Readers of the popular magazines in Canada and America are told, "When Christ had risen from the dead and was preparing to leave the earth, he singled out Peter, saying: 'Simon . . . dost thou love Me more than these do?' Three times Christ asked Peter: 'Lovest thou Me?' . . . and three times the Lord commanded the apostles: 'Feed My lambs . . . feed My sheep!' Thus the Saviour made Peter the shepherd of His flock. . . . Referring to His flock as the sheep and the lambs, Christ appointed Peter to feed and tend them in His place . . . to be vice-Shepherd . . . to be Christ's Vicar over His flock on earth . . . disciples and apostles alike. Thus in the beginning, Christ gave supreme authority to one man — Peter" (p. 5).

Here again, is a meaning, foreign to the context, intruded into a Petrine text, and then a mountain is built on an unscriptural exegesis. Our Lord said to Peter, "Feed my lambs . . . feed my sheep." Though hard to believe, Rome builds on this her claim to Peter's jurisdiction over the apostles and the whole church. Dr. Littledale says: "St. John 21:15-17 is explained as the mere restoration of St. Peter to his forfeited rank by St. Gregory Naziansen, Doctor; St. Ambrose, Doctor; St. Augustine, Doctor; St. Cyril of Alexandria, Doctor." Reading John 21:15-17 in the light of Peter's experience recorded in Luke 22, is it not as clear as daylight that Peter's sin of a triple denial of his Lord is more than hinted at in his triple confession, and our Lord's restoration of him?

Early Fathers As Opposed to Rome's Modern Interpretation

Many statements are made for which there is not the slightest proof. That Catholics have a system of belief that has come down from the first century, is one such statement. There were none in the world for many centuries, believing as the Roman Church teaches today. And yet the K. of C. booklet says, evidently referring to the Vatican Council in 1870, "And yet in the past century, all the bishops of the Catholic Church assembled together at the Vatican, with the Pope at their head, repeated again what has been the belief of Catholics from the first century and the days of the Good Shepherd Himself down to the present: 'To Peter alone, Christ the Lord, after His resurrection, delivered the jurisdiction of the supreme Shepherd and Ruler over His entire flock: 'Feed My lambs, feed My sheep.'" "Yes, Peter was the first Vicar of Christ . . . Peter was the first Pope" (p. 6).

Scripture and history are definitely opposed to this fourfold error, namely, (1) that to Peter our Lord delegated supreme authority; (2) that Peter was appointed Vicar of Christ; (3) that Peter was the first Pope; (4) and that this has been the belief of Catholics from the first century. Dr. Dollinger, theologian and historian of the Roman Church, supports this conclusion, where he says: "Of all the Fathers who have exegetically explained these passages in the Gospels [Matt. 16:18; John 21:17], *not a single one applies them to the Roman bishops as Peter's successors.*" It is apparent, then, that John 21:17, referring back to Peter's threefold denial, simply teaches that Peter was assured by Christ that he was forgiven, reinstated, and recommissioned.

A Pyramid on Its Apex

Such an absurdity as a pyramid on its apex is the best illustration of the imposing superstructure of Romish claims on some pin-point foundation. The Roman Church has taken a Scripture verse and interpolated her own unapparent meaning into it, and on that interpolated meaning she has built her ostentatious edifice of religious claims. For example, her mighty assumptions of Papal supremacy are built on her interpretation of Matthew 16:13-19; her pope-flattering decree of Papal infallibility is reared on her intruded meaning into the simple words, "when thou art converted, strengthen thy brethren" (Luke 22:32); while her much-flaunted Papal judisdiction is grounded on her own illogical application interpolated into the words, "Feed my lambs . . . feed my sheep" (John 21:17).

The Silence of Scripture

While the Roman Church is vociferous in making her claims, Scripture is silent regarding them. Had our Lord really invested Peter with supreme authority, infallibility, and universal pastorship, surely there would have been some mention made of it, both by our Lord and by His apostles. Instead of confirmation, the Scriptures are the refutation of what Rome asserts.

It is stated that Peter had been reigning as Supreme Pontiff at Rome for some sixteen years, when Paul wrote his Epistle to the Romans in A.D. 58. Now, had Peter been the supreme teacher in Rome all these years, how could Paul say to the Roman believers, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). Had Peter been there, he would have attended to this. Highly suggestive, if not conclusive, that Peter had not been in Rome, is Paul's significant word, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:20, 21). To the Christians who had ministered unto Paul, and who were settled in Rome, Paul sends greetings; and, while he mentions twenty-eight persons by name, is it not the strangest thing, he never even mentioned the "reigning pontiff"! Paul sent salutations from the various Christians. He said, "The churches of Christ salute you," and yet in the entire Epistle there is not a word about Peter being in Rome. What an eloquent silence is this! Paul mentions the civil governor, but not the sacerdotal "Vicar of Christ"! Why not?

Let us consider another point. While Peter, as the Roman Church claims, was bishop of Rome, Paul was a prisoner there from the year 61 to 63, yet there is no mention of Peter as having had any contact with him. Paul was released from prison, but was brought back to Rome, where he remained a prisoner until his martyrdom, in about A.D. 66. According to Romish tradition,

(Continued on page 1106)

A Survey of Religious Life and Thought

Encouragements and warnings from all the world

By ERNEST GORDON

EVANGELISTIC meetings in Wei-yang-chen are described in *China's Millions*. These were led by Pastor Meng, "a stocky, energetic man with strong lines to his jaw, once owner of an engineering repair shop in Tientsin, who now brings to Christian work the same energy and efficiency that made his business a success." His song leader is a medical student who loves to help in medical work during vacation.

At noon and in the evening, for a week, two powerful loud-speakers on the roof of the church broadcast warnings and invitations within the radius of a mile. Follows the type of broadcast:

"You old men, squatting behind the wall, wake up and repent before it is too late. You old women, sitting on your *kang* doing your sewing, believe in Jesus and get peace in your hearts.

"You farmers, carrying fertilizer to the fields, come to Jesus and He will take away the burden of your sin.

"Sharecroppers, how can you say you have no sins? You always try to cheat your landlord when the harvest is shared out. You keep the good grain for yourselves and give the landlord the shriveled grain.

"Landlords, how can you say you have no sin? In lean years you lend out grain at exorbitant rates of interest.

"Mothers, how long are you going to be cruel to your daughters-in-law? You will have to stand one day before the just Judge, the Lord Jesus Christ.

"Daughters-in-law, you hide murderous thoughts about your mothers-in-law.

"Schoolboys, you think no one knows that you cheated at examination time, but you know and God knows. You had better repent and believe in the Lord Jesus, that your sins may be forgiven.

"Young men, only the power of the risen Christ in your heart can give you the strength and courage to lead upright lives in this wicked world.

"Folks on the road, come quickly to the church in Wei-yang-chen. There is room in the building for the women to sit, and standing room in the yard for men and children."

This voice from the air scared some on the near-by mountain, but, in addition to 140 inquirers in the city, ninety names were handed in from the countryside, *each with a Christian to introduce him and to be responsible for him afterward*. The campaign also had a great influence on the high school in the city. While waiting for the teachers to come and start classes, the boys would sing the choruses, well knowing the Gospel of them, and when classes were over, they would resume the singing.

Walter Montano, former Bolivian monk, has received openhearted attention at his preaching missions and before large audiences in Colombia, Ecuador, and Peru. In Bolivia, Government officials invited him to public buildings, theaters, and even to the city hall to present the Gospel. The city council of Cochabamba, Bolivia, declared him to be an illustrious son of the country; and the dean of the law faculty of the university, who was a leader of the atheist club (of which Montano was once a member), "has come to accept God as a reality."

The Theosophical Society of Lima invited him to speak in its hall, and for an hour or more he preached to a large company of prominent citizens. After the meeting they invited him to a banquet in the National Club, directly opposite the Government Building.

"At the banquet table, a commander of the Peruvian Army, whose grandfather was president of the nation at one time, was seated at my right. During the dinner, expressing his feelings very freely, he said, 'When my turn comes up to accompany the president to the cathedral, I am instructed beforehand when to stand, when to kneel, and when to sit during the celebration of the Mass, but I do not understand what is going on, and it is so boring. This is the first time in my life that my heart longs for something spiritual. I am deeply attracted to Christ.'"

There are shadows in the picture. At his tent meetings at Quito, the first night, the wires were cut, leaving the meeting in darkness and tumult. The second night, students from the Jesuit college tried to set fire to the tent, crying, "Hail to the Virgin! Down with the Yankees!" "I went to them and asked them to look at my face carefully to see if I looked like a Yankee." The entire police force of Quito was quickly on the ground to protect the meeting. South American governments now realize that it is detrimental to their national interests to allow these fanatical outbreaks.

Things Burmese.—The time of British rule in Burma is now looked back on as "the Good Era." The results of independence have been civil war, unrest, widespread armed robbery, dislocation of communications, and increased difficulties in supply. The Government of Burma has decided to limit the entry of foreign persons, whether missionaries or others. It may well be that only foreign physicians and teachers will in the near future, be allowed to enter this mission field. Although the progress of the Gospel is slow among Buddhists, among animist communities far from the railways it is very encouraging.

A typical Buddhist fete is that of cremation of a Buddhist monk's body. People throng the town to watch the dancing and acting and to gain merit by listening to the Buddhist law and by worshiping in front of the coffin. The great event of each day is the huge tug of war. "Evenings, the coffin is placed on a large wooden cart decorated with bamboo and colored paper. Two long rows of people on both sides pull on the ropes attached to the cart. The winning side gains the merit."

Earning Salvation in Abyssinia Also.—Mr. Blair writes of the long Lenten fast which closes with confession of sins to the priest. He prescribes the number of prostrations to be made according to the heinousness of the sins — some ten, some fifty, some a hundred. Salvation by bowing to church buildings!

"It is the case of the blind leading the blind." Thus a Coptic priest is encountered who runs a training school for deacons of the church. It consists of two hundred boys whose course lasts from seven to fourteen years, after which they know next to nothing about the Gospel, but can repeat by heart a large number of poems and fables about saints and sing the Psalms in Geez, a language they cannot understand.

Of the Bible Churchmen's ministry, Mr. Blair writes: "The Men's Bible School closed early this week for the Easter vacation, and thirty students have spread out all over the country for six weeks' evangelism. They went out in twos and threes, and each of them had about four hundred books, Gospel tracts, copies of "Pilgrim's Progress," and so forth, to sell and give away. Some have been imprisoned. Two such apostles, members of the Society of the Followers of the Apostles, were held in prison for over a month and then returned full of joy in their sufferings for Christ."

Mr. Blair has started a mission farm to provision the Bible schools. To reach it one has to cross the floor of the great African Rift Valley to the Arusi escapement "which rose up before us like a great wall thirty-five hundred feet high, in three colossal steps. "As I looked at this great threefold barrier, I thought of the great threefold spiritual barrier to Arusi: the formalism and deadness of the Coptic church, the ignorance and superstition of the pagan Gallas, the pride and hostility of the Moslems. Each of the three barriers has to be scaled to conquer for our Lord Jesus the heart of Arusi, that province which has long been renowned for its wildness and wickedness."

Another consequence of the weakening of British naval power in the East is the revival of the slave trade carried

on by Arabs across the Red Sea. More than a hundred thousand blacks have already been stolen from Africa recently by these slave raiders.

Communism in Italy has not generally gone the lengths of that of Russia, and there has been no anti-God campaign in Italy. In most Protestant churches are members in full communion who are also members of the Communist party. At Spezia, the provincial secretary of the Party publicly acknowledged his debt to Protestant schools he attended as a boy and often attends the services in the Methodist church.

This explains the unprecedented opportunities given to Protestant preachers and laymen to speak at Communist and Socialist halls, or club rooms, *Beyond Alpine Snows* tells us. Rarely do such invitations come from other political parties.

"Our Protestant leaders have not been slow to accept these invitations or to seize the opportunity to present the Gospel of the Lord Jesus Christ. But they fully realize that in most cases they have been called to refute the claims of the Roman Church. Often they have been asked to engage in controversy with priests and friars and have been applauded enthusiastically when their opponents have had to withdraw discomfited from the field. While all this is true, it is also a fact that in very many cases, after the crowds have faded away, a little group remains, anxious for a chance to speak with the preacher or lecturer who has aroused their curiosity. Then comes the Christian worker's great opportunity, and it is to the little group of eager listeners, who will often beg him to stay on with them until late at night, that he is able to preach Christ and Him crucified for the salvation of the world."

Communists are sick and tired of priestly impositions and clerical intrigue. Those of Italy realize that Protestantism stands for social justice for all and that the Roman Church is opposed to this.

And in Spain?—Here the iron hand of Rome is merciless. A Spanish evangelist writes of a little church whose hall was closed. "The mayor imprisoned two of our believers, threatening them with terrible consequences if they did not give up the key. They were released only after surrendering the key. They have threatened the women and young girls to shave their heads if they go to the meetings. Yet a cottage meeting gathered fifty people."

In another place, Senora S——, when summoned to go before the chief of police for allowing hymns to be sung in her house, offered to sing hymns to him to prove to him that they were good. He refused to listen. "These two women are very zealous, going visiting together every Friday afternoon to get into houses where the people know nothing of the Gospel." Another woman, who scrubs floors to keep herself and children from starvation, is a real testimony to the Lord. She has been able to bring some eight women to the Lord. They told of how she talked to them, read to them, and showed them the way of salvation. Her humble home is always open for cottage meetings.

Such are the early-church Christians whom the Franco regime abuses. In vain, however. I noticed elsewhere the case of a young girl who came to the pastor in a Valencia meeting, confessing that it was the first time she had dared attend an heretical meeting. "Hearing you speak of Damaris (Acts 17:34), and how she faced the mockery of the Athenians and accepted the evangelical message, I felt in myself a warning from heaven." She has become an active member. This one-by-one recruitment is the strength of Spanish Protestantism.

Dr. William H. Chisholm, of the Independent Board for Presbyterian Foreign Missions, is broadcasting the Gospel every other week over the Korean National Government network and, on alternate Sundays, on the Pusan broadcast. Both Northern and Southern Korea are covered. The Bible Institute, which he founded a year ago with forty students, now has 195. The Theological Seminary in Pusan is the single seminary which does not compromise with Modernism. Its founders spent long, hard years in Japanese prisons for refusal to bow before Shinto shrines. They demand that the Korean Church take action against the present church leadership, which went through a rite equivalent to being baptized in the name of the Japanese sun goddess. For their insistence on going all the way with the Word of God, they have incurred the wrath of the Korean General Assembly. So a great fight is on!

A large independent Presbyterian church has just been completed on the Bible Institute property. It accommodates four hundred and is already too small. People from Modernist and compromising churches are coming to it.

Dr. Chisholm and Mr. Kim preach about the country in market places. They report a great demand for Gospels of St. John. "We seem to have different crowds constantly. Pusan is the gateway to the nation. People go from here all over the country." Those interested are invited to Dr. Chisholm's home, and many come from long distances. A work across the city has led to the forming of various church groups.

The Highland Park Baptist Church, Highland Park, Mich., has been under the leadership of Dr. William G. Coltman for thirty-five years. A tribute to him from his church reads:

"He has consistently preached the full Gospel of Jesus Christ as revealed in God's Word. The results bear witness to his faithfulness. At the present time we have 32 missionaries proclaiming God's message of love; 26 young men have gone out from the church into the ministry; and 82 of our young people have been in training this past year in Bible institutes, Christian colleges and universities, or in Bible seminaries, with an aim to make their lives count more for eternal things."

The three notable events in the Episcopal Convention in San Francisco seem to have been: (1) the refusal to seat women delegates elected to the convention; (2) the refusal to license laymen to assist in administering the Holy Communion; and (3) the party thrown to the assembled bishops by the whiskey magnate, Mr. Walter Buck, president of the American Distilling Company, which important event was exhibited to twenty-six million readers of *Life*.

This appears to be a fresh illustration of the campaign which is going on to give a veneer of respectability to liquordom by associating it with churches and colleges. Another was the offer of the New York State Wholesale Beer Distributors Association to organize a Choral Singing Contest in a Harvest Song Festival. "It is our plan to make the Harvest Song Festival the outstanding musical event of the year in New York State. Yours for one of the graces of good living — good singing."

President Paine of Houghton College answered for his *a cappella* choirs: "The consumption of alcohol by human beings cannot by any logic be brought into line with the concept of good living."

Why did not the Episcopal bishops give their distiller-host a like brush off?

Brief Notes

I notice, in the church notices in a New Mexico paper, the weekly calendar of the "Church of Christ." In the next column is the calendar of the "Church of Christ Without Innovations."

Of the 97,000 men and women enrolled in Columbia University, New York University, New York City College, and so on, 55,000 are Jewish. The American Tract Society has appointed Dr. Frederick A. Aston, a Hebrew-Christian with considerable academic experience, to work in this field.

New Zealand contributed a small flock of stud sheep to improve the type of sheep in China, sending them to Mr. Alley, the organizer of the Cooperative Movement in Western China during the dark days of the Japanese invasion. Now the New Zealand farmers' federation have dispatched 1,050 more to him. It is noticeable that all these forms of practical relief come from lands of the Reformation.

In Zurich a very interesting exposition, organized by the Sunday schools and entitled "The Child and the Bible," filled twenty halls of the Pestalozzium with material edited to interest children to love the Bible.

The Fallacy of Papal Jurisdiction

(Continued from page 1103)

Peter had been resident bishop of Rome for twenty-four years A.D. 42 to 66). The K. of C. booklet says Peter "proceeds to Rome, where, preaching the Gospel, he continues for twenty-five years Bishop of that city" (p. 28). In the light of this, it seems impossible to account for the fact that in all his prison Epistles, though he mentions many as sending remembrances, Paul makes not a single reference to Peter. How could Paul be guilty of such a grave omission if Peter, as "Infallible Vicar of Christ" and "Supreme Pontiff," were resident in Rome during the years of his sojourn there?

(To be continued)

"Silent Night"

By Theodora Koch

IN THIS Christmas season, as a matter of special interest to the boys and girls of the Sunday school who may be postage stamp collectors, attention may be invited to the commemorative stamp issued by Austria in honor of the one-hundred-thirtieth anniversary of the writing of the most popular of all Christmas hymns.

The stamp is a beautifully reproduced dual portrait in reddish brown with white lettering. The denomination is sixty groschen. At the very top are the words, "*Republik Oestereich*" ("Austrian Republic"), the country of its origin. On the left is the kindly, thoughtful face of Franz Gruber, and on the right is the serene, dignified visage of Josef Mohr. Across the bottom of the stamp is the legend:

130 JAHRE
"STILLE NACHT, HEILIGE NACHT"
(130 years
"Silent Night, Holy Night").

The children should be told the story of the Christmas Eve in the little village of Oberndorf, near Salzburg, in 1818. Franz Gruber, the schoolmaster, and Josef Mohr, the vicar, were alone in the tiny schoolhouse. Mohr had written the lovely verses and had brought them to his friend, Gruber, who composed for them the unforgettable melody which has become almost as well known as Christmas itself. It was not long before wandering Tyrolese spread the hymn all over Europe and thence throughout the world.

As if in obedience to the Biblical behest, "Go ye therefore into all the world," the new postage stamp spreads the story of the wonderful old hymn wherever a letter may be sent from Austria.

Perhaps one of the members of the Sunday school has a copy of the stamp which he or she may be willing to lend for exhibition.

NEW YORK CITY.

A Singing Heart

Why Christians should, and how they may, have it

By RAYMOND and HELEN VEH

WHAT would Christmas be without its beautiful music? During the Advent and Christmas season our churches, homes, and schools are flooded with beautiful Christmas music. Even our department stores have organs, chimes, and choral groups which sound forth the glorious Christmas melodies.

A thrilling experience in department store Christmas music is to stand in the great center aisle of the John Wanamaker store in Philadelphia, evenings before Christmas, and there to join with the host gathered in the singing of Christmas carols. It is thrilling to lift one's voice in Christmas music with Christian friend, stranger, neighbor, and some of different race and color.

The great emotions of the heart always tend to express themselves in song. Poetry is the language of the heart. Little wonder that song is one of the channels through which we express Christmas.

It was most fitting and surely most significant that Jesus' birth was heralded by singing angels. His birth set believers singing. They have been singing ever since, and often the unbelieving world joins in as if to warm itself at this Christian fire.

All the way from the beloved Christmas carols to the majestic "Messiah" there is no music like Christmas music. It is written in the major key and calls men to positive expression of religion. Christianity has always been a singing religion. It brings new joy to life that sorrow and trouble can never quench.

It is well, therefore, at this Christmas season, to ask ourselves: Do I have a Christian experience that gives me a "singing heart"?

In my parental home we had a little canary. This tiny songster was supposed to be a very fine singer, but the only time he chose to sing was when the vacuum sweeper was running, or when the room was filled with people talking, or when someone was holding a telephone conversation. At these times this little bird seemed to get his singing voice. He seemed to require an outside stimulus to give him a singing heart. Many human beings are like this little canary: they are constantly in need of an outside stimulus to keep their hearts singing.

God can give us a song in our hearts not spasmodically but constantly. The early Christians were always singing. Great Christians through the ages have sung their faith. The hymns that have come from their hearts have kindled joy and hope and faith in the hearts of others.

When Isaiah was given the vision of One who should come as the Messiah, the representative of God, he sang of those who walked in darkness as having seen a great light (Isa. 9:2).

When Mary knew that the child given her of the Lord was to be the "Son of the Highest," the long-awaited Messiah and Saviour, she sang a song of praise (Luke 1:46-55).

When Jesus faced Gethsemane, He, with His eleven apostles, sang a song of faith and hope together in that upper room before going out to the Mount of Olives (Matt. 26:30).

Paul and Silas had something in them that made them sing behind iron bars in a prison (Acts 16:25). With feet securely locked in stocks, and with backs bleeding from the cruel beating, they could still sing at midnight. Paul and Silas knew Christ, that is why they could sing a song of joy in a dungeon at such an hour.

No other leader has enabled men to sing in times of sorrow, persecution, and suffering. No other leader fills men's hearts with joy even in the greatest hour of grief. Ought we not as Christians rejoice that we have such a Saviour and Lord?

The song in the midst of trying circumstances and experiences is not confined to the first century Christians. We, too, may have the song. We have it when we abide in the center of God's will and love. Jesus Christ is God's Gift to the world to set men's hearts singing. In the Master's own words, His desire for us is "that my joy might remain in you, and that your joy might be full" (John 15:11).

Do you wish to have a singing heart? The key is in your hands with which to unlock the door to happiness. The "singing heart" is perpetually ours:

1. *When we commit our life wholly to Christ.* As we trust Him in all things, casting all our cares upon him, knowing that "he careth for you," we have the angel song re-echoed, "Peace on earth, good will to men." Then we have His gift, "a singing heart."

2. *When we have a companionship with Christ who knows life in all its phases.* This conscious companionship of "God with us" through all of life, from birth to its passing, is one of the most helpful aspects of Christianity. It is the sense of His constant abiding presence in our life and in our world that inspires a positive song.

3. *When we keep attuned to Christ.* We are the happiest and at our best when we are in tune with God, through the

(Continued on page 1119)

International Uniform Lesson

LESSON 13. DECEMBER 25. GOD'S MESSIAH

Isaiah 9:2-4, 9:1-7, 11:1-9, Jeremiah 33:14-18, Luke 2, printed text, Isaiah 9:2-7, 11:1-5

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14

KING JAMES VERSION

Isa. 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Chap. 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

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The Lesson as a Whole

By H. A. Ironside, Litt.D.

Approach to the Lesson

AT THIS happy season of the year our hearts turn once more to the wonderful story of the coming into the world of God's beloved Son, our Lord Jesus Christ, whose advent in grace was predicted so definitely hundreds of years before His birth. Isaiah lived in troublous times and his heart must often have been cast down as he contemplated the perplexities faced by his nation and the seemingly interminable wars and sorrows of the world around. But the Spirit of God enabled him to look on with prophetic vision to the time when One should appear who should bring in an era of unbroken peace and everlasting righteousness. It is clear that He who was thus to be manifested was both God and man, for to no merely human personality could the terms be applied which the prophet here uses. He had already spoken of the virgin's Son, whose name was to be called Immanuel, which means "God with us" (Isa. 7:14).

We know from many other Scriptures that there were to be two advents of this promised Redeemer. God foresaw that man would reject Him at His first coming, but He decreed that at His second coming no question could be raised as to whether or not Israel and the nations would receive Him. When He came the first time, He presented Himself as the promised King, but His own people cried, "We have no king but Cæsar" (John 19:15). So they refused to acknowledge His claims or submit to His authority. But when He comes again He will appear "in flaming fire taking vengeance on them that know not God" (2 Thess. 1:8). Throughout the long centuries between these two advents the Gospel of the grace of God is sounding out and all men everywhere are called upon to repent and believe the glad tidings. Apart from personal faith in Him who suffered and died to make propitiation for our sins, there is no hope of salvation (Acts 4:12). It is vain to profess to honor Him by celebrating His birth, while refusing to trust in His atoning work. Bethlehem was but the first step down from the throne of glory to the cross of Calvary. He Himself tells us definitely that He came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

The Historical Setting

In the reign of Ahaz, king of Judah, Palestine had become to a great extent a buffer state between the ancient and somewhat decadent kingdom of Egypt and the rising power of the Assyrian Empire. In his desperation, Ahaz first sought help from Egypt, only to find that he was relying upon a "broken reed" (Isa. 36:6). Isaiah protested against any alliances with either of these dominions and foretold the coming of a Deliverer who would save Judah from her grave perplexities. He made it clear, however, that deliverance would not come until some years after both Ahaz and the king of Israel had passed away (Isa. 7:16).

Verse by Verse

Isa. 9:2.—*"The people that walked in darkness have seen a great light."* The prophecy referred primarily to the coming of Messiah to Galilee, as the first verse makes clear, but it is truly descriptive of the world as a whole before the advent of Him who is the light of life. He it is who illuminates all men by manifesting their true character in the light of His infinite holiness.

Verse 3.—*"Thou hast multiplied the nation, and . . . increased the joy."* There seems no good reason for introducing the word "not" as in the A.V.; the R.V. omits it, and this seems to give the true sense of the Hebrew text and is in full accordance with the rest of the verse.

Verse 4.—*"Thou hast broken the yoke . . . and . . . the rod of his oppressor."* As in the days of Israel's oppression under the Midianites, when God raised up Gideon to be their deliverer, so in His own time He raised up Christ to bring His people out of sin's bondage.

Verse 5.—*"Every battle of the warrior is with confused noise."* Bloody warfare and cruel strife have cursed the world because of sin's ravages, but the prophet foresaw the coming of the one who was to destroy the effects of sin and bring in lasting peace.

Verse 6.—*"A child . . . born . . . a son . . . given."* By these terms the prophet distinguished between the humanity and the deity of our blessed Lord. As to His human nature, He was the virgin's child; but as concerned the mystery of His divine personality, He was the eternal Son of the Father, given in grace for the redemption of a lost world. The names applied to Him show that He was more than man. These names should probably be understood as a series of couplets. He is the Wonderful Counsellor, the Mighty God, The everlasting Father, and the Peaceful Prince. Titles such as these can only be applied rightfully to one who is divine. The expression "Everlasting Father" might be rendered "Father of the Ages." It identifies our Lord as the one who has dominion over all the dispensations of God.

Verse 7.—*"Of the increase of his government and peace there shall be no*

The Fallacy of Papal Jurisdiction

(Continued from page 1103)

Peter had been resident bishop of Rome for twenty-four years A.D. 42 to 66). The K. of C. booklet says Peter "proceeds to Rome, where, preaching the Gospel, he continues for twenty-five years Bishop of that city" (p. 28). In the light of this, it seems impossible to account for the fact that in all his prison Epistles, though he mentions many as sending remembrances, Paul makes not a single reference to Peter. How could Paul be guilty of such a grave omission if Peter, as "Infallible Vicar of Christ" and "Supreme Pontiff," were resident in Rome during the years of his sojourn there?

(To be continued)

"Silent Night"

By Theodora Koch

IN THIS Christmas season, as a matter of special interest to the boys and girls of the Sunday school who may be postage stamp collectors, attention may be invited to the commemorative stamp issued by Austria in honor of the one-hundred-thirtieth anniversary of the writing of the most popular of all Christmas hymns.

The stamp is a beautifully reproduced dual portrait in reddish brown with white lettering. The denomination is sixty groschen. At the very top are the words, *"Republik Oestereich"* ("Austrian Republic"), the country of its origin. On the left is the kindly, thoughtful face of Franz Gruber, and on the right is the serene, dignified visage of Josef Mohr. Across the bottom of the stamp is the legend:

130 JAHRE
"STILLE NACHT, HEILIGE NACHT"
(130 years
"Silent Night, Holy Night").

The children should be told the story of the Christmas Eve in the little village of Oberndorf, near Salzburg, in 1818. Franz Gruber, the schoolmaster, and Josef Mohr, the vicar, were alone in the tiny schoolhouse. Mohr had written the lovely verses and had brought them to his friend, Gruber, who composed for them the unforgettable melody which has become almost as well known as Christmas itself. It was not long before wandering Tyrolese spread the hymn all over Europe and thence throughout the world.

As if in obedience to the Biblical behest, "Go ye therefore into all the world," the new postage stamp spreads the story of the wonderful old hymn wherever a letter may be sent from Austria.

Perhaps one of the members of the Sunday school has a copy of the stamp which he or she may be willing to lend for exhibition.

NEW YORK CITY.

A Singing Heart

Why Christians should, and how they may, have it

By RAYMOND and HELEN VEH

WHAT would Christmas be without its beautiful music? During the Advent and Christmas season our churches, homes, and schools are flooded with beautiful Christmas music. Even our department stores have organs, chimes, and choral groups which sound forth the glorious Christmas melodies.

A thrilling experience in department store Christmas music is to stand in the great center aisle of the John Wanamaker store in Philadelphia, evenings before Christmas, and there to join with the host gathered in the singing of Christmas carols. It is thrilling to lift one's voice in Christmas music with Christian friend, stranger, neighbor, and some of different race and color.

The great emotions of the heart always tend to express themselves in song. Poetry is the language of the heart. Little wonder that song is one of the channels through which we express Christmas.

It was most fitting and surely most significant that Jesus' birth was heralded by singing angels. His birth set believers singing. They have been singing ever since, and often the unbelieving world joins in as if to warm itself at this Christian fire.

All the way from the beloved Christmas carols to the majestic "Messiah" there is no music like Christmas music. It is written in the major key and calls men to positive expression of religion. Christianity has always been a singing religion. It brings new joy to life that sorrow and trouble can never quench.

It is well, therefore, at this Christmas season, to ask ourselves: Do I have a Christian experience that gives me a "singing heart"?

In my parental home we had a little canary. This tiny songster was supposed to be a very fine singer, but the only time he chose to sing was when the vacuum sweeper was running, or when the room was filled with people talking, or when someone was holding a telephone conversation. At these times this little bird seemed to get his singing voice. He seemed to require an outside stimulus to give him a singing heart. Many human beings are like this little canary; they are constantly in need of an outside stimulus to keep their hearts singing.

God can give us a song in our hearts not spasmodically but constantly. The early Christians were always singing. Great Christians through the ages have sung their faith. The hymns that have come from their hearts have kindled joy and hope and faith in the hearts of others.

When Isaiah was given the vision of One who should come as the Messiah, the representative of God, he sang of those who walked in darkness as having seen a great light (Isa. 9:2).

When Mary knew that the child given her of the Lord was to be the "Son of the Highest," the long-awaited Messiah and Saviour, she sang a song of praise (Luke 1:46-55).

When Jesus faced Gethsemane, He, with His eleven apostles, sang a song of faith and hope together in that upper room before going out to the Mount of Olives (Matt. 26:30).

Paul and Silas had something in them that made them sing behind iron bars in a prison (Acts 16:25). With feet securely locked in stocks, and with backs bleeding from the cruel beating, they could still sing at midnight. Paul and Silas knew Christ, that is why they could sing a song of joy in a dungeon at such an hour.

No other leader has enabled men to sing in times of sorrow, persecution, and suffering. No other leader fills men's hearts with joy even in the greatest hour of grief. Ought we not as Christians rejoice that we have such a Saviour and Lord?

The song in the midst of trying circumstances and experiences is not confined to the first century Christians. We, too, may have the song. We have it when we abide in the center of God's will and love. Jesus Christ is God's Gift to the world to set men's hearts singing. In the Master's own words, His desire for us is "that my joy might remain in you, and that your joy might be full" (John 15:11).

Do you wish to have a singing heart? The key is in your hands with which to unlock the door to happiness. The "singing heart" is perpetually ours:

1. *When we commit our life wholly to Christ.* As we trust Him in all things, casting all our cares upon him, knowing that "he careth for you," we have the angel song re-echoed, "Peace on earth, good will to men." Then we have His gift, "a singing heart."

2. *When we have a companionship with Christ who knows life in all its phases.* This conscious companionship of "God with us" through all of life, from birth to its passing, is one of the most helpful aspects of Christianity. It is the sense of His constant abiding presence in our life and in our world that inspires a positive song.

3. *When we keep attuned to Christ.* We are the happiest and at our best when we are in tune with God, through the

(Continued on page 1119)

International Uniform Lesson

LESSON 13. DECEMBER 25. GOD'S MESSIAH

Isaiah 2:2-4; 9:1-7; 11:1-9; Jeremiah 33:14-18; Luke 2; printed text, Isaiah 9:2-7; 11:1-5

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14

KING JAMES VERSION

Isa. 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Chap. 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

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The Lesson as a Whole

By H. A. Ironside, Litt.D.

Approach to the Lesson

AT THIS happy season of the year our hearts turn once more to the wonderful story of the coming into the world of God's beloved Son, our Lord Jesus Christ, whose advent in grace was predicted so definitely hundreds of years before His birth. Isaiah lived in troublous times and his heart must often have been cast down as he contemplated the perplexities faced by his nation and the seemingly interminable wars and sorrows of the world around. But the Spirit of God enabled him to look on with prophetic vision to the time when One should appear who should bring in an era of unbroken peace and everlasting righteousness. It is clear that He who was thus to be manifested was both God and man, for to no merely human personality could the terms be applied which the prophet here uses. He had already spoken of the virgin's Son, whose name was to be called Immanuel, which means "God with us" (Isa. 7:14).

We know from many other Scriptures that there were to be two advents of this promised Redeemer. God foresaw that man would reject Him at His first coming, but He decreed that at His second coming no question could be raised as to whether or not Israel and the nations would receive Him. When He came the first time, He presented Himself as the promised King, but His own people cried, "We have no king but Cæsar" (John 19:15). So they refused to acknowledge His claims or submit to His authority. But when He comes again He will appear "in flaming fire taking vengeance on them that know not God" (2 Thess. 1:8). Throughout the long centuries between these two advents the Gospel of the grace of God is sounding out and all men everywhere are called upon to repent and believe the glad tidings. Apart from personal faith in Him who suffered and died to make propitiation for our sins, there is no hope of salvation (Acts 4:12). It is vain to profess to honor Him by celebrating His birth, while refusing to trust in His atoning work. Bethlehem was but the first step down from the throne of glory to the cross of Calvary. He Himself tells us definitely that He came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

The Historical Setting

In the reign of Ahaz, king of Judah, Palestine had become to a great extent a buffer state between the ancient and somewhat decadent kingdom of Egypt and the rising power of the Assyrian Empire. In his desperation, Ahaz first sought help from Egypt, only to find that he was relying upon a "broken reed" (Isa. 36:6). Isaiah protested against any alliances with either of these dominions and foretold the coming of a Deliverer who would save Judah from her grave perplexities. He made it clear, however, that deliverance would not come until some years after both Ahaz and the king of Israel had passed away (Isa. 7:16).

Verse by Verse

Isa. 9:2.—"*The people that walked in darkness have seen a great light.*" The prophecy referred primarily to the coming of Messiah to Galilee, as the first verse makes clear, but it is truly descriptive of the world as a whole before the advent of Him who is the light of life. He it is who illuminates all men by manifesting their true character in the light of His infinite holiness.

Verse 3.—"*Thou hast multiplied the nation, and . . . increased the joy.*" There seems no good reason for introducing the word "not" as in the A.V.; the R.V. omits it, and this seems to give the true sense of the Hebrew text and is in full accordance with the rest of the verse.

Verse 4.—"*Thou hast broken the yoke . . . and . . . the rod of his oppressor.*" As in the days of Israel's oppression under the Midianites, when God raised up Gideon to be their deliverer, so in His own time He raised up Christ to bring His people out of sin's bondage.

Verse 5.—"*Every battle of the warrior is with confused noise.*" Bloody warfare and cruel strife have cursed the world because of sin's ravages, but the prophet foresaw the coming of the one who was to destroy the effects of sin and bring in lasting peace.

Verse 6.—"*A child . . . born . . . a son . . . given.*" By these terms the prophet distinguished between the humanity and the deity of our blessed Lord. As to His human nature, He was the virgin's child; but as concerned the mystery of His divine personality, He was the eternal Son of the Father, given in grace for the redemption of a lost world. The names applied to Him show that He was more than man. These names should probably be understood as a series of couplets. He is the Wonderful Counsellor, the Mighty God, The everlasting Father, and the Peaceful Prince. Titles such as these can only be applied rightfully to one who is divine. The expression "Everlasting Father" might be rendered "Father of the Ages." It identifies our Lord as the one who has dominion over all the dispensations of God.

Verse 7.—"*Of the increase of his government and peace there shall be no*

end." His is to be an everlasting Kingdom. The peace which He established shall remain unbroken, not only through all time, but throughout eternity. This Kingdom will be ushered in when He leaves the Father's throne, which He now occupies, and takes His own throne, even the throne of His father David, upon which He is to reign throughout the millennial age.

Isa. 11:1.—"*There shall come forth a rod out of the stem of Jesse.*" This corroborates what we have just noted. It is as the son of David that He will take possession of the Kingdom and reign in righteousness over Israel and the nations.

Verse 2.—"*The spirit of the Lord [that is, of Jehovah] shall rest upon him.*" In this verse we have the explanation of the mysterious symbol used in the Book of the Revelation, where the Lamb is said to possess the seven spirits of God. It is the one Holy Spirit in the sevenfold plentitude of His power, as illustrated in the golden candlestick in the holy place of old. The central shaft would answer to the expression, "the spirit of Jehovah"; the other three shafts, holding six additional lamps, picture in order: first, "*the spirit of wisdom and understanding*"; second, "*the spirit of counsel and might*"; third, "*the spirit of knowledge and of the fear of the Lord,*" that is, of reverence.

Verse 3.—"*Quick understanding in the fear of the Lord.*" All that Jesus said and did while He was here on earth was in the energy of the Holy Spirit. In His humiliation He chose not to act in His own omnipotence and omniscience as the eternal God. He took the servant's place, being under the control of the Holy Spirit as the obedient one. So when, at last, He takes over the government of this world, He will judge, not according to merely human standards, but as the representative of the divine government.

Verse 4.—"*With righteousness shall he judge . . . and reprove with equity.*" Unlike the many proud and haughty potentates who have exercised authority over the nations, He will rule the world with perfect righteousness. Those who in the beginning shall dare to oppose His authority will be destroyed as He wields the iron rod of inflexible equity. All who dare to defy Him shall be slain by the "*breath of his lips.*" This is in full accord with that which the Holy Spirit emphasizes in 2 Thessalonians 1, where we are told that "the Lord Jesus shall be revealed from heaven . . . in flaming fire taking vengeance on them that know not God, and that obey not the gospel." In that day the promise made to Him by the Father, as recorded in Psalm 2, shall be fulfilled when He shall smite the nations with a rod of iron and break them in pieces like a potter's vessel.

Verse 5.—"*Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*" What a glorious day it will be when, after earth's long centuries of oppression and misrule, God's King shall take over the affairs of the world and rule mankind in accordance with the righteousness of God's Holy Word and the faithfulness of His own divine character. The same Lord Jesus, who once came to suffer, is the one who is coming again to reign. In Him all God's promises of blessing for the earth shall find their consummation, even as He declared to His disciples on the evening of the day of His resurrection, that all things written in the Law of Moses, in the Psalms, and in the Prophets concerning Him must be fulfilled (Luke 24:44).

Last Week's Lesson

12. December 18.—The Sovereign God. Isaiah 7:14; Jeremiah 29; 31; Luke 1

Next Week's Lesson

1. January 1.—The Continuing Band of Disciples. . . . . Acts 1; 1 Peter 2:9, 10

The Heart of the Lesson

The prophets of old predicted the sufferings of Christ and the glory which should follow. They foretold His birth of a virgin, in Bethlehem, the city of David; His lowly life of perfect obedience to the Father's will; His rejection by His own nation and by the Gentile world; His sacrificial death and His resurrection and ascension to Heaven. They also foretold His coming again in power and glory to set up the Kingdom of God in righteousness over all this world. Both these advents are predicted in the passages we have been considering. The first has been fulfilled in every detail; the second will have complete fulfillment in God's appointed time.

Special Lesson Topics and Truths

The Throne of David. By tracing this and kindred expressions throughout the Scriptures, it becomes evident that by divine decree, God will raise up again the throne of David, which has fallen down. In due time the Lord Jesus Christ, who, as the virgin's Son, was lineally descended from King David, shall sit upon that throne when it is reestablished on Mt. Zion. The attempt to identify the throne of David with the throne of God in Heaven brings in utter confusion. The Lord Jesus is sitting now on the right hand of the majesty on high, which is the throne of God, but He Himself speaks of the time when He shall sit upon His own throne and His faithful servants shall share it with Him (Rev. 3:21). This is the throne of David spoken of by the prophets.

Summaries and Applications

Each recurring Christmas Day reminds the world anew that God's Son came to bring salvation to all those who will receive Him.

While there is no direct command to observe the birthday of our Lord, yet in divine providence God has so ordered it that men should have this reminder from year to year that He sent His Son to be the Saviour of the world.

Every Christmas carol sounding through the air and every reminder that Jesus was born on earth adds to man's responsibility to open his heart to Christ and to receive Him as a personal Saviour.

When Jesus was born in Bethlehem there was no room for Him in the inn. Have we made room for Him in our hearts and lives?

Responsibility increases as understanding develops. The more we know about Jesus the greater will be our condemnation if we refuse to receive Him.

We all like to make and receive gifts. The greatest gift of all is the Lord Jesus Himself, whom God gave to the world "that whosoever believeth in him should not perish, but have everlasting life."

Lesson Outline

1. The light shining in darkness (Isa. 9:2)
2. The joy that Christ has brought (vs. 3, 4)
3. The world cursed by sin and conflict (v. 5)
4. The advent of the God-man (v. 6)
5. The Kingdom of righteousness (v. 7)
6. "Great David's greater Son" reigning in the Spirit's power (Isa. 11:1-5)

WINONA LAKE, IND.

Questions for Teacher and Class

By J. C. Macaulay, D.D.

HOW was Galilee debased? (Isa. 9:1, R.V.)

2. What indications have we that Galilee was still held in contempt in New Testament times?

3. How was base Galilee made glorious? (v. 1, R.V.)

4. What are the four chief blessings promised to distressed Israel in this oracle?

5. By what means were these blessings to be brought?

6. In what measure did Christ's coming realize these promises?

7. What further fulfillment of these promises may we expect?

8. How do the two passages in our lesson differ in their description of the government of Christ?

9. How are His qualifications for kingship presented in the two passages?

10. How do you explain the "Branch" of 11:1 and the "root" of 11:10?

(Answers on page 1118)

Please pray for the staff of The Sunday School Times in all departments: press, mailing, and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

From the Platform

By Joseph Edwin Harris

A Prayer Before the Lesson.—Our loving Heavenly Father, whose choicest gift of love to men is the Lord Jesus, we thank Thee anew for Him and for all His coming has meant to us. Help us to look beyond the giving, the feasting, and the merriment of this season to Him who alone gives meaning to our festive joys. May the glad news that unto us is born a Saviour be at the heart of our rejoicing. Help us, too, to think of all who have never heard the Gospel, and may we do something extra at this season to send to them the great glad tidings. Be very near to any sick or troubled ones today. Help us to cheer and comfort such. Guide the rulers of this and every nation in ways of right, wisdom, and peace. Restrain and defeat the schemes of the wicked. Bless the labors of all who work to win souls. Give us a gracious blessing from Thy Word just now, and in Thy mercy blot out all our transgressions, for our Saviour's sake. Amen.

After the Lesson.—There is a Christian orphanage in Britain caring for some continental child victims of the war years in Europe. These youngsters often come to the orphanage hardened

ONLY OPENS THE PRINCE PATH OF PEACE

in sin and filled with hate through the cruelty and privation they have known. One boy declared his ambition was to become a soldier and kill as many people as he could of the nation at whose hands he and his family had suffered. But in that Christian home his heart was touched and he was led to the Saviour. Then he wrote a friend, saying, "No longer do I plan to be a soldier to get revenge. Instead I wish to go back where I suffered and take God's Word to the people there.

The Lord Jesus had taken the hate, the bitterness, the revengeful spirit from that boy's heart. And it is because He can do this that one of our Saviour's titles is Prince of Peace. We find it in our lesson today, and our Golden Text is the angels' message, "On earth peace, good will . . ." While the fighting and revengeful spirit fills people's hearts, there can be only strife and ill will. But the Saviour can give love for hate. He can drive out bitterness and revenge. We need first to have Him fill our own heart and life with His love. Then we must help all we can to get the Gospel to those who still need Christ as their Prince of Peace.

VANCOUVER, B. C., CAN.

If God be at peace with us, all peace results from it.—M. Henry.

The Busy Men's Corner

By Tom M. Olson

"Upon them hath the light shined" (Isa. 9:2).—The Holy Spirit applies this prophecy to the Lord Jesus in Matthew 4:16. He is the great light which has come into the world (John 8:12). He said, "As long as I am in the world, I am the light of the world" (John 9:5). That privilege and responsibility now belong to His people who are in the world; for He said, "Ye are the light of the world" (Matt. 5:14).

The story is told of a little girl who was shivering her way along a main street in one of our great cities. Seeing the beautiful lights of a church building, and hearing the music coming from within, she went in and warmed herself as she listened. The preacher's text was, "I am the light of the world."

At the close of the service, she went to the minister and said, "Did you say you are the light of the world, sir?" The minister replied, "No, dear child, Christ is the light of the world, and I am one of the lights." The little lass looked at him for a moment, and then solemnly said, "Well, sir, I wish you would come down and hang out in our alley, 'cause it's awful dark down there!"

Christians are, indeed, as the Lord said, "the light of the world." As one of those lights, are *you* "hanging out" in some dark alley? (*Biblical Research Monthly.*)

A gentleman was walking in the east end of the city of Glasgow. The streets were so narrow, and the houses so high, that little direct sunshine ever reached the houses on one side. The gentleman noticed a ragged, barefooted boy trying with a small piece of mirror to catch the sun's rays and direct them to a certain spot on one of the houses opposite.

"What are you trying to do, laddie?" he asked. "Do you see yon window up there?" the boy replied. "Well, my wee brother had an accident two years ago, and is always lying on his back in yon room, and it is on the wrong side to get the sunshine, so I always try to catch the light in this wee glass and shine it into his room" (*Homiletic Review*). What sort of reflectors are we?

QUALIFIED SHOULDERS

The Rev. J. Emerson Russell, staff cartoonist for The Sunday School Times, and Baptist minister and Bible expositor, is now available for Bible conferences in evangelical churches. He may be addressed at 945 Burton Ave., Cincinnati 29.

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"For unto us a child is born, . . . a son is given" (v. 6).—This is one of many verses reminding us of the humanity *and* deity of the Christ Child. As "a child," He was born; but as "a son," He was given. It is a great mystery, yet a definite fact that "God was manifest in the flesh" (1 Tim. 3:16).

"In my earlier days," says Alexander McKenzie, "and yet I was old enough to be a lecturer in the Andover Theological Seminary—I wanted a new way of teaching my students the doctrine of Christ. I thought I would tell them to get a sheet of paper and divide it into three columns. In the first column they were to write every passage where Christ is spoken of as God-man; in the second column all the passages where Christ is spoken of as God alone; and in the third, all the passages where He is spoken of as man alone.

"I went to work. I think I have the paper now. It is badly balanced. The first column and second column filled right up, but as to the third column, *I never found a passage speaking of Christ as man alone.* Do you recall any such passage?"

"And he shall smite the earth . . ." (Isa. 11:4).—This portion of our lesson pertains to the second advent of the Lord Jesus Christ when He shall be revealed as judge and king. He shall judge the living nations (Matt. 25:31-46). He will regather and restore Israel (Matt. 19:28). The kingdoms of this world shall become His Kingdom (Rev. 11:15). It is only when His judgments are in the earth that "the inhabitants of the world will learn righteousness" (Isa. 26:9).

Even the brute creation shall be marvelously affected by the personal return of the Lord Jesus in power and great glory. At that time it shall be possible for the weaned child to "put his hand on the cockatrice' den," and not suffer harm.

As the poet, Cowper, wrote:

No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father.

"Glory to God in the highest, and on earth peace . . ." (Luke 2:14).—Even the ungodly love to quote these beautiful words, and then ask, "Why isn't there peace on earth?" They never seem to ask, "Is glory being rendered to God in the highest?" "Glory to God" comes before "peace on earth, good will to men." Individuals who render all the glory of the work of salvation to God and who rest on that finished work have peace with God—for Christ "made peace through the blood of his cross."

But the nations of the earth will not know real peace until the Lord Jesus returns as the Prince of Peace and makes wars to cease unto the end of the earth.

WAWONA, CALIF.

Say, Fellows,—

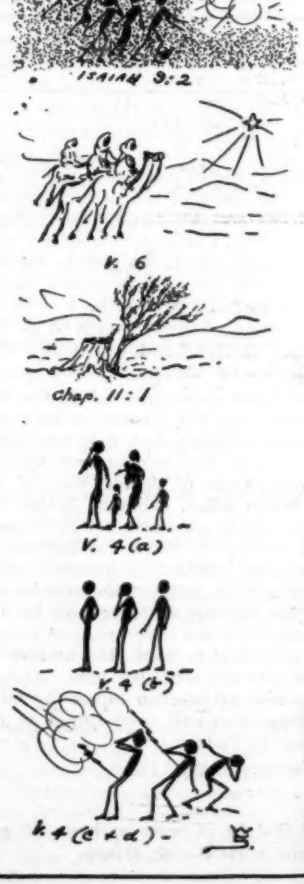
Wade C. Smith's Boys' Class

SAY, fellows, let me wish you a joyous Christmas! This is one of the years when Christmas Day falls on Sunday. Not that it makes the day more sacred, but Sunday (in God's plan) is set apart as different from all the other days of the week; and why may we not do something different about Christmas this "Sunday year"?

Our Christmas thoughts usually center around the birth of the Lord Jesus, and we in spirit go with the shepherds to the manger where the Christ Child lay, and gladly bow down with them, re-

Little Jetts Teach the Lesson

By Wade C. Smith



joicing in the great fact that a Saviour is born to us and to a sinful world. Or with the Wise Men we follow the star and lay our trophies with homage at His feet. This is well, and the story will never grow old because the Gospel and everything connected with it is something *alive*, and real life is always giving off something new. It is possible, however, that through continual repetition of the manner in which we celebrate, we ourselves might become stale to the great living fact. So I want to suggest to you that in addition to your usual Christmas program, let's do something new — maybe something we have not done before.

This story is told of the great General "Chinese" Gordon, while at the head of his armies in the Sudan. He assigned to one of his officers the task of capturing one of the enemy's very strong fortresses, and after days of hard and successful fighting the officer returned to headquarters. Galloping up to where General Gordon stood, he reined in his sweating steed, saluted, and shouted: "General, I have taken the fort!" The General calmly replied: "Go take another!"

On this, another birthday anniversary of our Great Commander, let's bring Him a fresh, new gift of another fort demolished in the enemy's territory, perhaps something that has never been entirely surrendered to Him before. It is quite possible that while we in a very commendable way have yielded our lives to our wonderful Saviour, yet if we are frank with Him and ourselves, we must admit that we have not yielded 100 per cent. There may be down in some isolated corner of our life an unyielded spot, some darling sin — maybe only a "little sin," as we think, but sin. Sin in any measure, consciously entertained, spoils the whole gift. Let's go after that, in His power, and demolish it, so that on this Christmas anniversary we can bow before Him, not with "gold, and frankincense, and myrrh," but with a fully surrendered life.

And this might mean to give up for His sake some amusement or some habit or some association that is not considered bad by some people, but is at least *debatable* — even in your own mind when you think truly it is debatable. I have a friend who was dressing to go out to an entertainment. He wears detachable collars. He picked up one that had the slightest little smudge on it, and was debating in his mind whether he could risk wearing it for that occasion, when suddenly flashed upon him this thought: "If it's doubtful, it's dirty!" and into the laundry bag it went. When we consider who this is to whom we are bringing our birthday gift, we cannot afford to risk giving something with a smudge on it — *except* as we come asking Him to make it clean. We, ourselves, are powerless to clear the stain, but He washes "white as snow," and He invites us to bring our weakness to Him that He may put His strength into it and make it clean and strong. (Read 2 Cor. 12:7-10. Don't fail to read it!)

Let's do a new thing for our Lord today, fellows. You will get a thrill out of it which no other kind of Christmas celebration can produce.

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Luke 2: 14.

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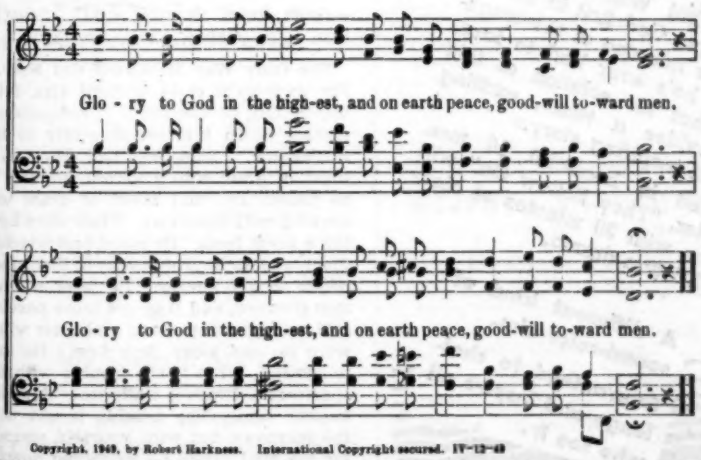

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Fitting Accompaniment. — *Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:14, Golden Text). "Heaven's choir came down to sing when Heaven's King came down to save."—*From D. L. Moody. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

Nothing Less Than the Best.—*The people that walked in darkness have seen a great light* (Isa. 9:2). Before the 1939-45 war a school for the children of "untouchables" in India received a parcel of Christmas presents from English children each year. Each girl received a doll, "whose clothes took off and on!" and each boy a toy. One year the Doctor Sahib from a near-by mission hospital came to distribute the presents and told the children about a village not far away where the children had never heard of Jesus or of Christmas and suggested that they might each like to give one of their old toys to be taken to these other children. They readily agreed, and he came the next Sunday to receive them. The boys and girls filed past him and handed a doll or a toy each. *But* — it was the *new* present that each gave. When asked why, a girl said, "Think what He gave for us, and what He has done for us. Could we give Him less than our best?"—*From an address given by a friend of the doctor. Sent by E. Edmunds, Hailsham, Sussex, Eng. Prize illustration.*

Has America Forgotten?—*For unto us a child is born, unto us a son is given* (Isa. 9:6). Once the members of a class in college were asked to write down the very first word which came to them with the thought of Christmas. When the words were collected and read there was no mention of Jesus. There were such words as tree, candles, holly, gifts, etc., but nobody used any word connected with the birth of the Christ Child. Several of the students said they thought of that second but not first. This didn't happen in Africa or Europe or Asia, but in America. Doesn't that tell the story of the way many Americans, even Christian Americans, celebrate Christmas? In all of the hustle and bustle, the frolic and merrymaking, they forget whose birthday it is they celebrate. The best slogan for the season is Christmas for Christ.

As now we celebrate His birth,
The coming of the Christ to earth,
May we, amid our joyous mirth,
Keep Jesus first in Christmas!

As chiming bells ring out their lay,
And hearts are merry, light, and gay,
Remember it is His birthday —
Keep Jesus first in Christmas!

Let's sing of Him in carols sweet,
Let's lay our best gifts at His feet
And make the season's joy complete —
With Jesus first in Christmas!

—*From Royal Service, S.B.C. Sent by Mrs. S. J. Beeker, Nashville, Tenn.*

The Only Way He Could Get Near.—*For unto us a child is born* (Isa. 9:6). Mr. H. Gill of Canada . . . remembered passing down a street of a city in the wintertime. Someone had thrown a sheaf of grain into a vacant lot, and as he passed by, that sheaf of grain was covered with sparrows. They were having a royal feast. He stood and watched them, and as he drew near to them they began to get uneasy. He took another step forward, and they got more nervous still, and one step more, and their wings were up and away they flew. He said to himself, What is the trouble with the sparrows? I meant no harm! And the answer came, The trouble is not with the sparrows, but with yourself, you are far too big! Then he wondered how he could get down among those sparrows so that they would not be afraid. There was only one answer, Be a sparrow yourself! If he could become a sparrow, he

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could fly down among them, and not one would fly away. What God taught Mr. Gill that day was a reflex of what took place in His own blessed heart. God came near to man in one form and another (in Old Testament times) and man was afraid, and God said, I will become man, so as to get near to man; and in coming into manhood form, He came into it at its weakest point, babyhood. Adam was created a full grown man; but when God drew near to man He came in the form of a babe.—*From Tom M. Olson, in The Sunday School Times. Sent by Grace Robinson, Topeka, Kans.*

Why So Many Names?—*And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace* (Isa. 9:6). The natives asked the Rev. E. A. Ruskin of the Congo Balolo Mission why it was that Jesus Christ had so many names. He pointed out to them that the reason was that no one name could express the fullness, the munificence, and the magnitude of His grace and His power. A perfect diamond, he said, had thirty-two facets, and every facet had its own individual value, and so it was with Christ. —*Source not known. Sent by William Ewen, Brechin, Angus, Scotland.*

Elimination Gone To Seed.—*Of the increase of his government and peace there shall be no end* (Isa. 9:7). The prominence of the word "less," during the past years, is interesting. There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tires, drugless methods of healing, and other things. In religious things, we have a bloodless gospel, a Spiritless ministry, and a powerless church. And now, a peaceless world tries to produce a warless world.—*From Our Hope. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

Why He Feared Man So Little.—*The spirit of wisdom and understanding . . . and of the fear of the Lord* (Isa. 11:2). Of all the memorials in Westminster Abbey there is not one that gives a nobler thought than that inscribed on the monument of Lord Lawrence — simply his name, with the date of his death, and these words: "He feared man so little, because he feared God so much." —*From Sunday School Chronicle. Sent by Mrs. A. E. Janzen, Hillsboro, Kans.*

My Class of Girls

By Vivian D. Gunderson

OUR HOPE IS IN CHRIST

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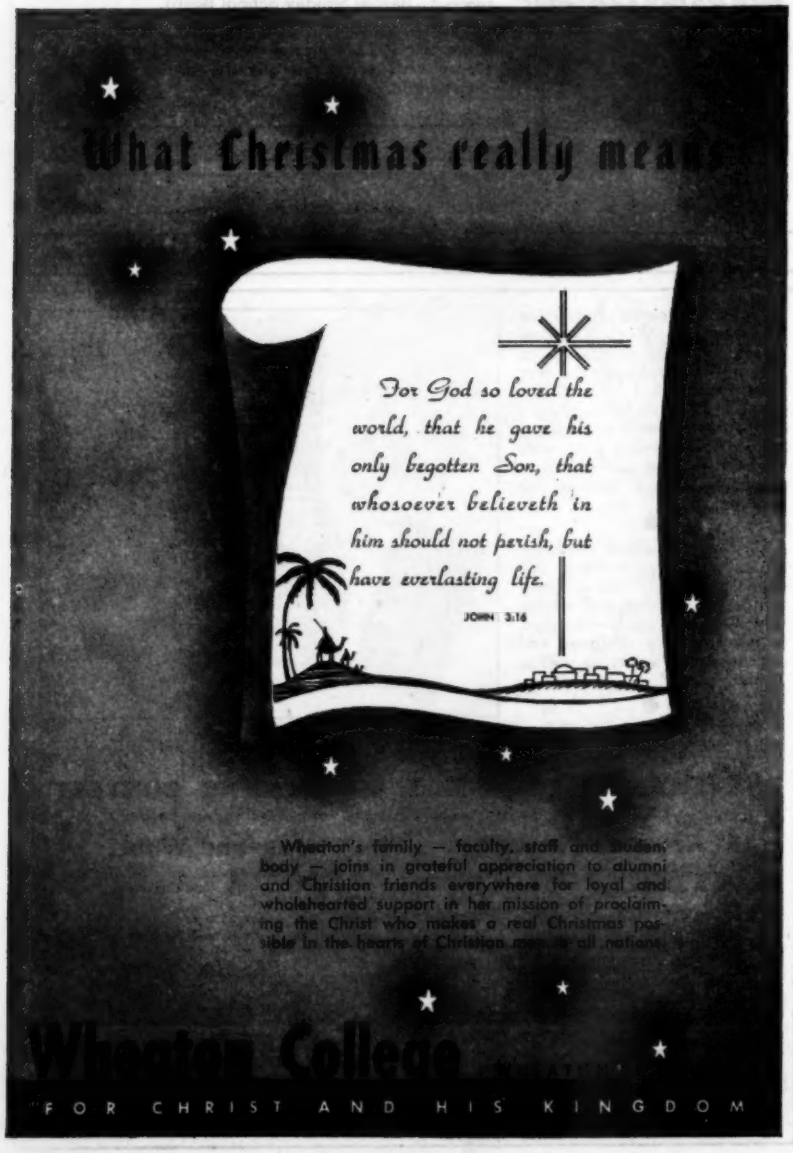

for our testimony as we enter the new year. Perhaps one of you girls would like to put the one you made up here on the wall of our classroom. The rest of you might put yours up in your own room at home or else give it to someone for a Christmas or New Year remembrance. Our hope is in Christ, so our hope is certain to be fulfilled. Furthermore there is no hope without Him.

In the first place our hope for salvation is in Christ. As this is Christmas morning, let us recite together the Christmas story from Luke 2:8-16. Was the "good tidings of great joy" just for the Israelites? (No, for all people.) What was the good tidings that the angels told? (A Saviour was born, a Saviour who was Christ the Lord.) Christ means "the messiah," or "the anointed one." The angels were telling the shepherds that this Saviour was the one whose coming was prophesied all through the Old Testament. All the devout Jews had been looking and longing for the coming of that one who would be the fulfillment of all their prophecies concerning the hope and the glory of Israel.

Read Isaiah 7:14. What does the name "Immanuel" mean? (Matt. 1:23.) The holy Babe born that first Christmas morning was "The mighty God." He is able to save to the uttermost, for He is sovereign and omnipotent. What a Saviour we have! How safely we may trust Him for our salvation! Have you done that?

Our hope for peace on earth is also in Christ. The angels associated peace on earth with Christ's coming to earth, and it can never be separated from that. The first time Christ came He brought peace to many a troubled heart, and He is still doing that. This very morning every single person in the world could have peace with God if only he would come to Him through our Lord Jesus Christ! But "peace on earth" also means that this poor, war-torn world is yet to have peace, an endless peace.

Turn to Isaiah 9 and let us read verses 2 to 7 together. Notice the government is to be upon *His* shoulder, that is, the shoulder of the promised Messiah. He is so great that He can carry the entire responsibility of the government of the world upon one shoulder. Someone has contrasted this with Luke 15 where the Shepherd carries the one lost sheep upon His *shoulders*, to show how safe that sheep must be.

There are many names for the Lord Jesus in our lesson today. There are many more in the Bible. He is so wonderful that words cannot tell all that He is, but many names have been given to help us understand. Let us put on the board the names we found for Him in Luke 2. Now, Mary, please add those we have just read here in Isaiah. Notice the last name, "The Prince of Peace." Many people have longed for peace on

earth ever since the first war started, but this world cannot have peace as long as it rejects the Prince of Peace. But when He comes forth to reign, as we read here in Isaiah 9:7, "of the increase of his government and peace there shall be no end." Isn't that lovely! World peace is a long time coming, but when it does come there will be no end.

Turn now to Isaiah 2:2-4, and read a little about that happy time. Here we see Jerusalem the capital of the world during Christ's reign. All peoples of the earth will walk in His paths and accept His judgments, and so all implements of war will be destroyed, and the whole science of war discarded.

Isaiah 11:1-9 tells still more about the glorious reign of Christ, the Prince of Peace. See how perfectly justice is to be done. Notice that even the animals will share in the blessings of world peace. They will not hurt one another any more and they will not be dangerous even to a little child. What a beautiful picture of peace and happiness this is! And it is more than a picture: it is something that will really come to pass.

Jeremiah also foretold the happy time when Christ will reign. Turn to Jeremiah 33:14-18. Remember Jeremiah prophesied nearly a hundred years later than Isaiah. In this passage God again promises to fulfill the Scriptures we have just been reading, as well as others we did not have time to read. Here the Lord Jesus is again referred to as "The Branch," and once more we see the emphasis on His justice and righteousness.

Girls, not only is our hope in Christ, but Christ is the only hope of the world. Many world leaders are trying hard to promote universal peace. Some of them are deeply discouraged because permanent peace seems farther off than ever. How I wish that every one of them knew the Lord Jesus Christ as the one who will usher in world peace! This poor world is really going to have peace, and it may be before long. But it will never be until Christ comes and establishes it. But when He does, "of the increase of his government and peace there shall be no end."

The next great event in world history is the coming of Christ into the clouds to call all Christians up to meet Him, to be forever with Him. After that takes place, this world will have the greatest time of trouble it has ever seen. This time is called in the Bible, the "great tribulation." Christ will come back with us at the end of that time and then He will set up His Kingdom upon the earth, and all the happy prophecies of world peace will be fulfilled.

What should we be doing while we are waiting for the Lord to come? (Keeping His Commandments, trying to win others, watching for Him, and the like.) We can be happy all the year around because our hope is in Christ and we know that we shall never be disappointed.

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By Ruth E. Dow

Topic and Scripture:
The Prince of Peace (Isa. 9:6, 7; Luke 2:8-14)

FOR this Christmas lesson use a good-sized blackboard or a large sheet of paper. A practice drawing would give assurance as to size needed for writing in the references and comments. Introduce the lesson by asking the children how long they have been waiting for Christmas Day to come. People in Isaiah's day had about 700 years to wait for the first Christmas, and the Jews of Jeremiah's time had about 600. No wonder they got discouraged and thought it would never come! Wouldn't you like to peek into God's secrets He was getting ready for that first Christmas? God let Isaiah and Jeremiah have some "peeks," and they have told us what they saw.

While I draw a brown line for ground, you find Isaiah 53:2. Of course Christmas is Christ, and Christmas makes us think of Christmas trees. Let's begin at the bottom. With brown draw the trunk and two roots of a tree. On one root put the reference "Isa. 53:2." I think this dry ground meant that Christ was to come from among the Jewish people. Print "Jewish people" in parentheses on the ground area. They were surely dry! Isaiah and Jeremiah could not get much life out of them for the things of God. On the other root and running up onto the trunk print "Isa. 11:1." Just as you are excited even to find out in what room Mother has her Christmas secrets hid, so the Jews learned the secret that Christ was to come from Jesse's family. Print "Jesse" in parentheses on the root. On the trunk and running up into what is to be the tree print "Jer. 33:15." Jesse had eight sons. Which one was Christ to come from? Print "David" on the trunk. From the trunk running up into the tree print with green, "Isa. 55:13." While it is being located, with brown draw several thorn bushes from the dry ground. Instead of thorny, mean people, Christ was to grow up like a beautiful fir tree. With green draw outline of the tree, and erase thorn bushes.

On one of the lowest branches print, in green, "Jer. 23:5," and after the verse is read, print "King" in parentheses below. On the opposite branch print "Isa. 11:10," and in parentheses below, "Gentiles come." This is a wonderful secret to know—not just the Jews but foreigners, you and I, can come to Christ. On alternating branches working toward the top, place the following references and comments: "Isa. 9:7 (No end)"; "Isa. 11:4 (Fair judge)"; "Isa. 2:4 (No wars)"; "Isa. 11:6-9 (Everything safe)"; "Isa. 42:7 (Heal and save)"; "Isa. 61:1 (Preach)." Where the tree is narrowing toward the top print "Isa. 9:6 (Baby, God, Prince of Peace)." At the top draw a large star, print the reference "Isa. 60:1-3," and in parentheses, if there is room, print "Light."

And when the star in the heavens flashed its brilliant light that first Christmas night, the angel said to the waiting shepherds, "Your present is here!" But this is the way he said it: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11, Memory Verse). On the time line used last week draw an arrow downward to the dot. Make a five-pointed star beside it. How excited the shepherds were as they peeked in to see the first great Christmas present, lying there in the manger, the Baby Christ!

Some of God's presents have not come yet. What can you see on our tree that we are still waiting to have? But if you have received the Lord Jesus as your Saviour, God's present now all the rest will be coming to *you*. Let us say, "Thank You," now. Would you like to draw a tree like this to take home? Then you can read again about God's gifts.

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For Primary Teachers

By Ethel S. Low

ONCE again we come to the Christmas lesson, and this year it is on Christmas Day, which makes it something a little extra along the line of celebration. There are so many commercial angles to the Christmas season that I like to make the Sunday school celebration strictly Christian. Most of the Primary children already have heard the Christmas story, but you may have some who have not, so, tell it again. Or, better yet, select certain children to tell the story, each taking a part. For example, let one child give some of the prophecies we had last week. Then assign Micah 5:2 to another, and following that, let another read or tell Luke 2:1-7. The next one should tell the story of the shepherds (Luke 2:8-20). Finish with the story of the Wise Men (Matt. 2:1-12).

After the children have told the story, the teacher should tell how Jesus was born and lived and taught, did wondrous miracles, then died on the cross, a sacrifice for the sins of the world, a Saviour for the sinners who would believe in Him. Be sure you make the way of salvation clear and plain. What more beautiful than for a child to accept the Lord Jesus Christ on the day we celebrate His birth?

There should be some provision for sharing with others on this day. This must be planned beforehand. A very interesting plan is to have each child bring something they want to give to some child who has very little for Christmas. Yes, there still are such children. If there are none in your town, any near-by city can furnish you the names of needy children. Impress on the children that giving to these children is to be done as if they were giving to the Lord Jesus Himself. They wouldn't bring Him old, worn-out things, things only good to throw in the trash. They would bring Him good things, beautiful things. Give to others in the same spirit. Christ promised a reward to those who gave even a cup of water to others in His name. There is so much giving that is not worthy of the name. Try to give the little ones a different view of giving.

Have some definite children to whom to give. It always pays to have a certain person in mind, as children are definite creatures. They have no ability to deal in the abstract. They want to know what children they give gifts to, and where they live. If you have some local family with many needs, it would be splendid to make up a Christmas basket of food. Of course the parents would have to help out in this, but it will be good for them to work with the children in this project. I know by experience that children love to do this.

When the children bring their gifts, wrap any that may not be wrapped in fancy paper. Make them really Christmas gifts, not just charity giving.

And I would see that there were some Bibles or Bible stories for the children in this family. A very nice gift for some child to give would be a Christian story for boys or girls. I know children who have worn out a copy of "The Sugar Creek Gang" by reading and rereading it. Paul Hutchens has written some great books for boys, and I notice the girls listen to them as full of interest as the boys. There are many other good books for children. I just happened to think of his at this moment.

Another plan for Christmas giving would be to give to a missionary family. That stirs up a missionary interest. And the children of missionaries are just the same kind as our children at home. They love dolls and games, balls, bats, and marbles. If you don't know any missionary families, write to me, and I'll tell you some. As editor of the children's missionary magazine, *Around the World With Uncle Paul*, I have letters

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UNTO THEM

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As never before, try to make this Christmas really a celebration of the birth of the Lord Jesus at Bethlehem, when He came as the long promised Messiah to the Jews, and as a Saviour for all the world when He died on Calvary. You will notice that I have not said that Christmas is Jesus' birthday. I would rather say that we celebrate this day in honor of His birth. Once a smart little boy said his daddy told him we didn't know when the Lord's birthday came. I had to admit that his daddy was right. That rather spoiled the birthday idea. If you want to tell them yourself that we do not know the exact day, but have agreed on December 25, that makes it all right in their minds. However you do this, make the day an outstanding one, in a way that will be bringing praise to the name of our blessed Lord Jesus Christ.

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This Week's Questions Answered

(The questions are on page 1108)

1. By the Assyrian captivity, and the settlement of foreign captives (2 Kings 17:1-6, 24. Samaria stands for the whole northern kingdom).

2. See John 1:46; 7:52.

3. By the coming of Christ to its borders (Matt. 4:12-16).

4. Light (v. 2), joy (v. 3), freedom (v. 4), peace (v. 5).

5. By the coming of the divine Messiah (v. 6).

6. Individually and spiritually, to those who received Him, completely; nationally and politically, not at all.

7. The second coming of Christ (vs. 6, 7) will bring full realization of all that has been promised.

8. In chapter 9 it is "government and peace" (v. 7); in chapter 11 righteousness is stressed (vs. 4, 5).

9. In chapter 9 His fourfold name (v. 6. I think Wonderful-Counsellor is one name) declares His fitness; in chapter 11 His possession of the sevenfold Spirit (v. 2).

10. See Revelation 22:16. As God He is the Root, as man He is the Branch.

WHEATON, ILL.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, December 25

2. Carol Joyfully

(Luke 2:1-14; Psa. 96:1-13)

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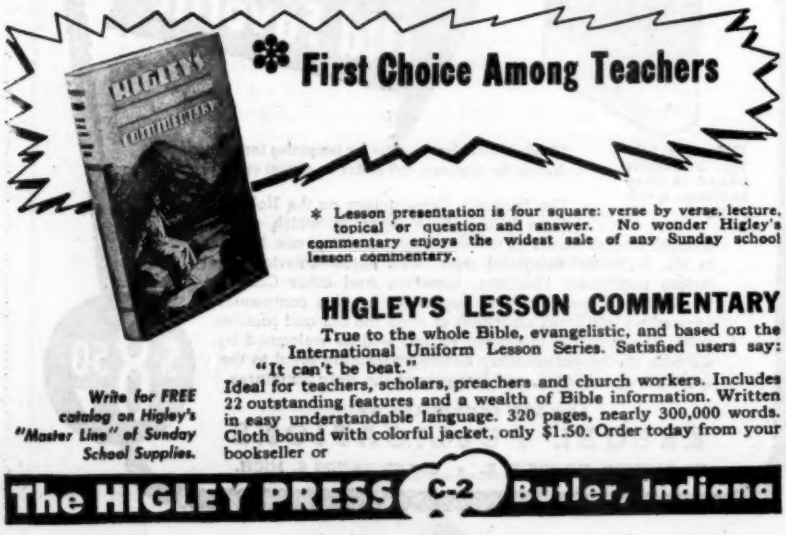
IS IT not significant that joy should be mentioned prominently in God's Word in connection with both the coming of the Lord Jesus to this earth in human form and with the close of His earthly ministry? On the night of His birth as a little babe in Bethlehem, the message of the angel, who appeared to the shepherds watching their flocks by night, was, "I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). On the night before His crucifixion the Lord said to the little band that accompanied Him from the upper room to Gethsemane, "These things have I spoken unto you, that my joy might remain with you, and that your joy might be full" (John 15:11).

Apart from the coming of the Lord Jesus, men have very little about which to be joyful. Nineteen hundred and forty-nine years ago, just as today, there was little in the political world to bring joy to the hearts of men. For most of the so-called civilized world, under a nominal peace enforced by the might of Rome, it was not a happy or restful time, but one filled with uncertainties and oppression.

There was not much in the spiritual realm to make men happy nineteen hundred and forty-nine years ago. There were a few, like Simeon and Anna, who were "waiting for the consolation of Israel." But many among that people who had God's true revelation concerning His redemption plan, had long since grown weary of waiting and no longer were looking for the promised Messiah. Even the chief priests and scribes who should have known from familiarity with the Scriptures the place of the Messiah's birth, and perhaps even the approximate time, were evidently not really expecting His coming. And when He finally proclaimed Himself as the Messiah, the Son of God, they set about to kill Him, lest their own hold upon the people be weakened or destroyed.

Yet, in the face of all this, the angel on the Bethlehem hill proclaimed a joy



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that was to be to all peoples. The basis of this joy was also stated in this proclamation, for he stated that the reason for it was that a Saviour had been born, which was Christ, or the Messiah, and the Lord, or Jehovah Himself (Luke 2:11). At last, the One had come who, under God's great provision, was to deal with the problem of man's sin. Sin, both original and personal, had separated men from God, and had destroyed, as sin always does, man's peace and satisfaction and security.

It is conceivable that God might have sent a representative, even His own Son, and yet not a Saviour. But such a representative would only have increased man's unrest and fear. It is an awful thing for sinful man to be in the presence of a holy and righteous God, unless there is some provision for forgiveness and cleansing, and it was this great fact in the coming of the Lord Jesus — the fact that He was also a Saviour — that made His coming such a joyful occasion. Once and for all He was to deal with sin. What man had never been able to do for himself, the mighty Son of God was to do for man by offering Himself as a ransom for many, and by taking upon Himself the writing of ordinances that was against us, and dealing with them on the cross, so that sinful men might be forgiven and cleansed and restored to fellowship with God.

Here is the heart of the Christian's joy, whenever he thinks about the coming of the Lord Jesus, and it is for this reason the hymns and carols of the Christian church, telling of the birth of the Babe of Bethlehem, have such a joyful note. Even the world, which does not acknowledge the Lord Jesus as the unique Son of God and as Saviour, nevertheless, has caught from Christians a little of the joy that is in the Christmas message. Almost without knowing why, some hearts are warmed and softened at the Christmas season. But to believers, whose privilege it is to have the joy of the Lord Jesus in their hearts the whole year around, there should be a special sense of gratitude and joy and thanksgiving at the Christmas season. Shall we not make it a time when others may learn from us the real meaning of the coming of the Babe of Bethlehem — a time when, by spoken and written words and by our very acts some may come to know, through us, the One whom to know is life eternal.

PHILADELPHIA.

A Singing Heart

(Continued from page 1106)

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There was no room for the Christ Child at the inn in Bethlehem on that first Christmas. Perhaps it was because of this He especially sought the outcasts—even those with leprosy, to whom *all* doors were closed. Will your heart, like His, be open to these outcasts this Christmas?

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The Messiah in Prophecy and Fulfillment

(*Continued from page 1100*)

an addition of Hezekiah's in his re-editing of the Book of Psalms. It seems to reflect the anguished mind of the king in the days of Sennacherib's invasion. By making this addition to the great Davidic Psalm he puts his finger on God's promise through Nathan and claims it for himself and the Davidic line thereafter. God had cast off and abhorred him, the anointed son of David (v. 38). The great covenant with David had been abrogated and the Davidic crown discarded (v. 39). By the Assyrian invasion Israel's hedges had been broken down; "the boar out of the wood doth waste it" (cf. Psalm 80:12, 13, which is accepted as referring to Assyrian ravages). The battle had gone against him. "Thou hast . . . cast his [David's] throne down to the ground" (v. 44).

Then he refers to his mortal sickness. "The days of his youth hast thou shortened." The plaintive note of "the writing of Hezekiah . . . when he had been sick" (Isa. 38:9) is here heard.

What does he do then? He holds up the forty-ninth verse, finger beneath it, and says,

"Lord, where are thy former loving-kindnesses, which thou swarest unto David in thy truth?"

He spreads the promise before the Lord, as he did the letter of Rabshekah, and the Lord heard him. The answer is described in the last half of Isaiah 37.

"Blessed be the Lord God *for evermore*. Amen, and Amen." Thus closes the Eighty-ninth Psalm (and the Third Book of the Psalms) with a picture of a saintly man in his great distress, asking for the fulfillment of the promise of God. He had called the Lord's attention to the recurring emphasis on the eternity of the promise, "Mercy shall be built up *for ever*" (89:2). This goes back to 2 Samuel 7, where seven times the word "for ever" is used of David's throne; and looks forward to Luke 1:33, "He shall reign over the house of Jacob *for ever*; and of his kingdom there shall be no end." It was the greatest promise God ever made to man, and Hezekiah "claimed" it.

And Mary . . . returned to her own house [in Nazareth] (Luke 1:55).

Our Lord set His face as a flint to face death at Jerusalem. Mary set her face as a flint to go back home *enceinte* to be stoned in Nazareth, if need be. The incarnation of Christ took place in Hebron, the place of the grapes of Eshcol; the birth at Bethlehem, the House of Bread. Jointly they foreshadowed the coming of the Bread and the Wine for the life of the world.

Jesus never spoke of Joseph as His father. This would have been an unforgivable breach of the Fifth Commandment, "Honour thy father and thy mother," if Joseph had been His actual father. It would have been contrary, too, to the strong filial tradition among Jews. The royal line was called "the sons of David," and David often "the son of Jesse." But our Lord paid no tribute to Joseph, as far as is known. He did not recognize him as father.

And he asked for a writing table, and wrote, saying, His name is John (Luke 1:63).

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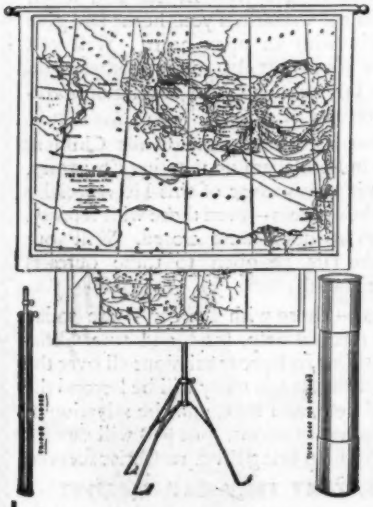

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7. Zechariah 6:12; Isaiah 11:1; 4:2; Jeremiah 23:5.—The Branch.

8. Isaiah 9:2; 60:1, 2.—Light in darkness.

For he hath visited and redeemed his people (Luke 1:68).

An allusion to "I have surely visited you, and seen that which is done to you in Egypt" (Exod. 3:16); and, "And the people believed: and when they heard that the Lord had visited the children of Israel, they bowed their heads and worshipped" (Exod. 4:31).

The mission of John the Baptist was said to be (in the Benedictus), "To give knowledge of salvation unto *his people* by the remission of their sins." Of Christ it was said that His salvation was "prepared before the face of all *people*," both Gentile and Jew (Luke 2:31).

And thou, child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways (Luke 1:76).

Zacharias assigns to the coming Jesus two divine titles, "the Highest" and "the Lord." It is an affirmation of Christ's deity, His identity with the Jehovah of the Old Testament.

"To prepare *his ways*" (v. 76). But in verse 79 Zacharias says, "To guide our feet into *the way of peace*." The way of peace is but one of two ways. "Broad is the way, that leadeth to destruction . . . narrow is the way, which leadeth unto life" (Matt. 7:13, 14). The Forerunner admonished to preparation of the way of the Lord, the way of salvation of our God. He also announced the coming ax at the tree's root, the burning of the chaff.

All the world should be taxed . . . all went to be taxed (Luke 2:1, 3).

But in the third of Luke, in the genealogy of the Unspeakable Gift, one notices the name Matthias, "the gift of God" in variant forms, five times, and Nathan, "the gift," once. Perhaps an indication of the coming gift!

The wages of sin and the taxes of this world! The gift of God which is eternal life!

And this shall be a sign unto you (Luke 2:12).

The emphasis is usually on the word "sign." It should be on "you," you shepherds who are considered outcasts in Israel, not allowed to go into the inn but only into the stable where their work called them. They were the ones *first called* to see the child, comfortably swaddled, but laid in a manger into which they may have put sheep-fodder. This was a sign that the humblest of men, even pariahs in the sight of men, were to participate in the great redemption.

Miriam's Christmas Wish

(Continued from second page)

turned to *The Evangel*, the now clear blue sky was, as Miriam described it, "all twinkling with shiny Christmas stars." And the hungry missionaries found, on a prettily decorated table, set under softly rustling palms, with the friendly moon peering through their branches, a sumptuous out-of-door Christmas dinner, which their faithful servants had spread for them.

What was the menu? Heaps of vegetable curry and rice, well-stuffed roasted peacock, pumpkin pie — made of sweet potatoes! — rich, creamy buffalo milk for Miriam, fresh, fragrant India-grown coffee for the others, with delicious native fruits, curley cashew nuts, and *nitai* (candy) to finish off with.

At length, cosily cuddled in her gently swaying hammock-bed, wistfully Miriam whispered to Mother, "Mommie dear, I wish I were a big lady like Auntie and you, so I could be a missionary."

"Why, darling," Mother proudly replied, "my little Miriam won't have to wait till she's a 'big lady' before she can be a missionary, for, you see, she's been one this very day — a real, real one."

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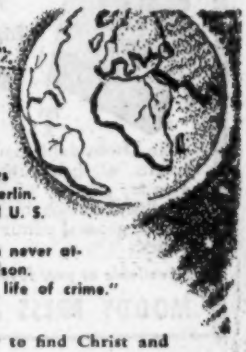

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The Night Before Christmas. By Clement Clarke Moore. Illustrated by Fran Foley. (Rand McNally & Co., Chicago 5; $1.) The familiar Christmas classic, originally titled, "A Visit from St. Nick," has here been printed in an attractive new edition that will delight the hearts of boys and girls wherever this familiar, rollicking poem is known. Most of the pages of the book contain just one verse of the poem, and a sparkling illustration. Some of the illustrations are in black and white, but many are in appropriate red and green color. A surprise awaits at the back of the book in the form of a page of heavy cardboard figures of St. Nick and the two children. These are colored and cut, and are ready for the happy owner of the book to push them out and put the pieces together to form three-dimensional toys of the figures. The book is handsomely bound in colored board covers.

Now That I Believe. By Robert A. Cook. (Moody Press, Chicago 10; paper, 35 cents.) What questions arise in the mind and heart of the young person who has just been truly saved? One who knows the Lord, and whose wide experience with youth has given him an understanding of young people and their spiritual needs, has classified and well answered such questions in nine brief chapters. One very fine chapter is, "The Battle Ahead, or What To Do in Temptation." Another is, "How Do I Act Like a Christian, or Wanted: A Christian Character." There are chapters about the Bible, prayer, testimony, and consecration. The language is clear, simple, frank, and direct — heart-to-heart talks, the loving counsel of a kind and true Christian friend. There is a warm and constant appeal to the young believer to go all the way with the Lord, and the way is made very plain. The make-up of the book, with its attractive decorative paper binding and clear, beautiful type, lends itself well to the most widespread distribution among young folks and older ones, too.

Eternal Salvation. By Thomas H.Hohn. (May be had from the author, 648 Jack St., Greensburg, Pa., 45 cents a copy, paper; 3 copies, $1.25.) In this 46-page booklet Mr. Hohn presents many strong arguments for the eternal security of the believer. He quotes a great many Scripture passages, and sentences, paragraphs, and poems from well-known writers and preachers of several centuries. He answers some of the objections to the doctrine. There are several typographical errors which should be corrected in a later edition. The way of salvation is made perfectly plain, and there is much good instruction for Christians. Mr. Hohn's study should bring strength and comfort to established believers, and is a useful booklet to place in the hands of those who are not settled in the faith.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

December 19 to 25

Mon.—Isaiah 2:2-4.
The One Who Will Bring Peace.

PRAYER SUGGESTIONS: "He will teach us of his ways, and we will walk in his paths." The hope of the world lies in one person, the Lord Jesus Christ. But before the world realizes He is mankind's only hope, it will make the "man of sin" its choice. The Lord Jesus Christ will then reappear. For that return, let us be in a union of prayer. *Pray for the purification of the Church in preparation for the return of Christ.*

Tues.—Isaiah 7:14-16.
Immanuel — God With Us.

PRAYER SUGGESTIONS: "His name Immanuel." Is Christ "Immanuel" to you? Is He to you "God . . . manifest in the flesh"? Do you think of Him as God your Saviour? Christ is not as some people think. They seem to think that God was the party of the first part, who took Jesus, the party of the second part and gave Him to die for man, the party of the third part. But it was not like that. It was thus: "God was in Christ, reconciling the world unto himself." God manifest in the flesh — "Immanuel" — bought us with His own blood (Acts 20:28). All hail Immanuel! *Pray for China.*

Wed.—Isaiah 9:2-7.
Justice and Judgment Established.

PRAYER SUGGESTIONS: "Establish . . . with judgment and with justice." Eternal justice will be brought in by our Lord Jesus Christ following the judgment. Judgment will usher in the eternal reign of justice. Toward that day of reckoning, men and nations drift relentlessly. All must appear before God. Christ will be judge. May God hasten that age of righteousness! *Pray for the conversion of millions; and for ministers God can use in such a work of grace.*

Thurs.—Isaiah 11:1-9.
A Rule of Righteousness.

PRAYER SUGGESTIONS: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay

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the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Our Lord will make a full end of wickedness, and establish everlasting righteousness. He always makes a new beginning after wickedness comes to the full. The Flood came. The dispensation of grace followed Israel's rejection of the Messiah. The Lord is great on *new things*. There shall be "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). *Pray for the China Inland Mission staff and workers in China.*

Fri.—Jeremiah 23:5-8.
An Ancient Hope Fulfilled.

PRAYER SUGGESTIONS: "A King shall reign and prosper, and shall execute judgment and justice in the earth." Christ is that coming King. His Kingdom shall have no end. Israel rejected Him in blindness, but their eyes will be opened; the darkening veil will fall from their faces; they will mourn as for an only son. The families will weep apart. Their anguish will be like that of Joseph's brethren when Jesus makes Himself known to them. Ancient hopes will then be realized. *Pray for the staff and workers of the Evangelical Alliance Mission in China.*

Sat.—Jeremiah 33:15-18. The Righteous Branch.

PRAYER SUGGESTIONS: "The Branch of righteousness." Christ is the Branch out of the root of David. Great David's greater Son — the Lord, manifest in the flesh, "justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16), will yet be King on David's throne, and rule over all the earth. The Branch of the Lord shall be glorious. *Pray for the Liebenzeller Mission staff and workers in China.*

Sun.—John 1:1-14. The Word Made Flesh.

PRAYER SUGGESTIONS: "The Word was made flesh, and dwelt among us." Unless we realize that Jesus is God manifest in flesh we shall not properly appreciate His person, words, works, and salvation. John on Patmos "fell at his feet as dead" as he beheld His glory. Have you ever really seen Jesus so as to exclaim, "My Lord, and my God"? *Pray for all evangelical missionary societies in China.*

Eagerly Awaiting Their Gifts

A Michigan businessman has contributed the more than one thousand dollars cost of sending 100,000 copies of a precious meditation booklet in the German language to boys and girls like these and to their parents. What a blessing he is receiving, for the Lord Jesus said, "It is more blessed to give than to receive."

And now the famous "Heart Meditation" in the German language is ready for the printers. Many of God's stewards of the tithes and offerings will have the joy of helping underwrite the cost. One army chaplain has written from Germany, asking at least fifty thousand Gospels and meditations for his work.

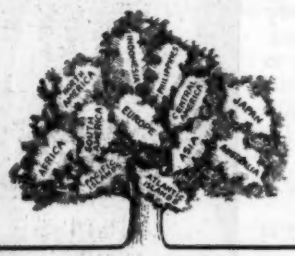
Missionaries in Korea have requested 100,000 of the powerful, "I was a prisoner of Japan" meditations in the Korean language for an "all out" effort for souls before the doors are closed by the Communists. A Pennsylvanian has just sent in a check for one hundred dollars designated to finance the printing of 10,000 of these. What a blessing he is receiving! Nine other one hundreds are needed to complete the printing cost.

Many thousands of Japanese boys and girls are asking for Meditation Study Courses. One Tokyo high school lad used his to win 126 of his fellow students to the Lord, and then registered all of them for our study course in the Gospel of John, provided free of charge. Those who have been privileged to read "Strange Company," the thrilling story of how the soldier who took Jacob DeShazer captive, the intelligence officer who tortured him, the guard who watched over him in prison, and the warden of the prison in Japan begged DeShazer's forgiveness in a mammoth public service in Japan know the spine-tingling thrills of the work in Japan. A copy of this story will be sent with the receipt to every person sharing in the special gifts to the Bible Meditation League this month.

A French Indo-China missionary has written: "As the Bible School here advances I have become concerned about the supply of literature on hand for the use of the Evangelistic Bands we hope to be able to send out beginning the first of the year. Can the Bible Meditation League help us again with another edition of 10,000 of the Cambodian Heart Tract (booklet)?" Someone will receive the blessing which comes from providing part or all of the cost of these booklets—$400.

China calls! Indonesia calls! South America calls! Africa calls! Other nations call!

Whether you contribute or not, you may have as many copies as you desire to distribute of the beautiful tithe record book, "Fruit Bearing Record for 1950." Thousands have found them a blessing in the past four years.



"....the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." *Revelation 22:2*

God and _____

"All the tithe of the land is the Lord's" *Lev. 27:30*

FRUIT BEARING RECORD 1950

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